

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

JACKSON, MISS., JANUARY 20, 1921.

NEW SERIES NUMBER XXIII, NUMBER 3

Texas boasts a total of 600,000 Baptists. Here's hoping they may grow.

The best advertisement the Y. M. C. A. has ever had is the recent attack on it by the Pope.

The prison population in Mississippi has decreased about one-third in the last few years.

Torrey's Gist of the Sunday School Lessons 1921. Price 43 cents postpaid.—Baptist Book Store.

Arkansas Baptists are considering the removal of their orphanage from Monticello to a more central location.

Congressman-elect, B. G. Lowrey, is on the Bible Institute program at Murray, Ky., which runs Feb. 13-18.

Clothing reaching New York not later than Jan. 24th will be in time for shipment to suffering in Europe.

Prohibitionists won out in the House of Representatives in Washington, voting an increased appropriation for enforcing prohibition.

Rochester University, New York State, has recently been given \$200,000 for an administration building.

The first Church, Dallas, of which Dr. Geo. W. Truett is pastor is planning a million dollar building, the best in America.

Arnold's Commentary on the Sunday School Lessons 1921. Price 95 cents postpaid.—Baptist Book Store.

The church at Bay Springs has called Rev. J. L. Hughes and he accepts, resigning his work at Philadelphia.

Mississippi has a woman candidate for the United States Senate, Miss Belle Kearney having announced for the coming election.

Wm. Jennings Bryan says the closing of saloons has sent many men and women to college.

An unknown donor gives a home for the city Y. W. C. A. in Jackson on President and Court streets.

Dr. Gordon Hurlbut of Mississippi College, has been called to the church at Pocahontas for two Sundays.

Mr. Anderson Polk, son of Rev. J. B. Polk, of Clinton, was last week licensed to preach by the Clinton church.

Yale University in 219 years has had only thirteen presidents all of them preachers except one, President Hadley.

The State Board of Health announces that arrangements have been made to continue treatment for prevention of rabies.

Plans are on foot for beginning the construction of the church building at Clinton on April first. Much of the material is already on the ground.

Pastor J. L. Robinson of Pontotoc says the church there is proposing to put the Record in the budget. They are the kind of people to do it.

Serious times in Zion; we mean Volivar Doweyite Zion in Illinois. The superintendent forbids the use of face powder in church and says the women must cover themselves "like his grandmother did," and threatens them with corporal punishment if they disobey.

LAUREL WANTS YOU.

Laurel is now making March 8, 9, 10 in large red letters as being BAPTISTS days within her borders. Plans are already laid for the guests and we expect the largest Convention ever assembled in our State. Laurel will receive the Convention in the same spirit she invited the Convention to come.

Three Sunday Schools and seven B. Y. P. U.'s are cleaning house for the Convention guests and the best that Mississippi Baptists are will not be too good nor too big for Laurel. Our best will be at your command.

Nearly two months yet until the coming but we want to go into the highways and byways from the start that our feast may have guests. Tell it everywhere. L-A-U-R-E-L, "The City of Cooperation." L-A-U-R-E-L, "The City with a Heart."

E. D. HURST, President,

Laurel City B. Y. P. U.

Mississippi College, with one-seventh the numbers of students that Chicago University has, has about seven times as many doing work as pastors.

Five thousand actors idle in New York. Yes, and there are several thousand acres of land lying idle. We hope they will have a get-together meeting.

The pastor of First Church, Chicago, has resigned to "enter business." Does a man's commission to preach expire. Is it a sort of term insurance?

The Federal International Banking Company with a capital of seven millions has been organized in New Orleans for the purpose of marketing Southern products.

Some close to President-elect Harding believe that Mr. Chas. Evans Hughes will be appointed Secretary of State. Allright "brother Harding" a Baptist will suit us.

Virginia, which has contributed so many presidents to the United States, has never had a native Virginian as president of the Southern Baptist Convention.

From a New York Exchange we get the item that the Christian Index of Georgia had a deficit last year of \$17,000. The old story goes that "good butter is worth it."

Pastor R. A. Cooper says that with two or three exceptions his people at Courtland all get the Record, and even these exceptions read somebody else's paper.

The church at Sumrall has called Brother Hilburn, who has been attending the Baptist Bible Institute and preaching to churches in the Southern part of the State.

The First Baptist Church of Dallas, Texas, gave the past year for all purposes \$211,594.54, of which \$150,000 went to the objects in the 75 Million Campaign.

The Austrian government has thrown up its hands in surrender and proposes to turn the management of affairs over to the Allied Commission.

Manufacturers who have organized for the purpose of calling off the buyers strike, and are flooding the newspapers with propaganda urging people to buy and restore business to normal. They might set the pace by beginning to buy cotton, for which there has been no demand by the manufacturers.

If you have difficulty in knowing how to compute your income tax write to G. L. Donald, Jackson, Miss., for a "Circular on Inventories." He is collector of Internal Revenue.

Mr. D. R. Grantham, a graduate of Mississippi College, died last week at his home at Seminary after a long illness. He has been preaching and teaching for something like five years.

The World Conference on Faith and Order which is trying to unite all the churches into one big union, says it will take \$60,000 a year to continue its work. They have our permission to adjourn.

Rev. S. G. Posey has begun his pastorate at Durant and the Convention Board is making an effort to secure Brother J. E. Sweaney as his successor in the Sunday School work.

The State Convention Annual will be off the press in a few days. Every pastor should have a copy filed for permanent reference. We will mail them out to the pastors as soon as they are ready.

In December we received a subscription from Mrs. W. W. White and the postoffice is unknown to us. Can some one do us the favor to supply it?

It is again reported that Dr. J. S. Rodgers has resigned as professor in the Southwestern Seminary on account of eye trouble and will be financial secretary of the Arkansas Hospitals.

A new "Lord Mayor of Cork" has bobbed up, as Cork has a way, on this side the Atlantic, and the two federal departments of Labor and of State are contending over whom he belongs to.

Rev. Jack Cowser and wife have been appointed missionaries to Brazil and are on their way to Rio Janeiro. Brother Cowser was reared at Goodman, graduated at Mississippi College and at the Ft. Worth Seminary. The prayer of many in the state attend him.

Dr. Ben Cox of Memphis, would like to know the address of peripatetic R. E. Stanley to whom he gave a letter of recommendation. He would like to get the letter back as he has had reason to change his mind.

From Federal Taxes 93 percent goes for war purposes and one percent goes for public health and education. Suppose it were reversed? Do we not need some international agreement to limit armaments?

We learn that Dr. J. B. Lawrence, our former secretary is having great crowds to hear him at the First Church, Shawnee, Oklahoma. Last Sunday there were twelve additions, one of them by baptism, and there were 769 in Sunday School.

Rev. L. A. Moore of New Orleans has accepted the place of Enlistment missionary for the first district and has begun work with Jackson as his headquarters. He has been in the same work in Louisiana, and was formerly pastor of Coliseum church in New Orleans, is a graduate of Mississippi College, of the Seminary at Louisville and is highly commended by those who know him.

President Mullins announces that Dr. Geo. W. Truett will deliver a series of lectures on evangelism at the Seminary in Louisville in Norton Hall, February 1-4, from ten to eleven A. M. Dr. Truett will conduct a meeting at Broadway Baptist church at the same time. Arrangements will be made for board at a reasonable rate in New York Hall for pastors wishing to attend. Write Mr. J. C. Vick, Manager New York Hall, Louisville, Ky.

ENGLAND'S OUTSTANDING FIGURE:

DAVID LLOYD GEORGE

(By President E. F. Mullins, D.D., LL.D., Southern Baptist Theological Seminary, Louisville, Ky.)

The most interesting man in England today is David Lloyd George. Perhaps it would be correct to go farther and say that the most interesting man in the world today is England's Prime Minister. He is the sole survivor in public life of the great war leaders. President Wilson will soon retire. Clemenceau is already out of public life, as are the others of their class. Lloyd George still rides the chariot of political power and guides the horses with steady rein.

Lloyd George is roundly praised and abused by his countrymen. I heard him called a good many hard names, which I am sure would amuse him if they were repeated to him. The most frequent charge I heard against him was that he is an opportunist; that he abandons some great line of policy, kicks it overboard as it were, in the interest of some other political demand. They cite, for example, his former leaning to prohibition and his present apparent indifference to it. There are many who cannot forgive him for what seem to be vacillation.

It seemed very strange to us during our three visits to England in July, in September and in November, including in all four or five weeks, that a Prime Minister so much criticised could hold office so long. We put this question to a thoughtful Englishman. He paused a moment and replied: "Well, it is like this, we don't like Lloyd George, but we cannot do without him." The latter part of this statement is true. He is intensely liked and disliked. But he is indispensable. He is, in my judgment, the ablest public man in Great Britain today. I am going to venture a brief analysis of the elements of power in him, thinking that Americans will be interested.

When Dr. Gambrell and I returned to London from Southern Europe we greatly desired to enlist Lloyd George's interest in protecting the liberties of our Roumanian brethren against persecution. When he learned of our desire he invited us to luncheon at his official residence on Downing Street. It was a very delightful occasion.

He met us graciously and treated us with the utmost cordiality. Cartoonists and other artists had made us familiar with the stock build, the luxuriant shock of white hair, and the short gray moustache. But they did not make us appreciate the symmetry and poise of his great head, the complexion, clear and ruddy with health, the kindling gray eyes and the quick, alert manner.

The Prime Minister was very responsive to our appeal in behalf of our Roumanian brethren and their rights and said he would do all he could to bring the matter to the attention of the proper representatives of the Roumanian government. He was also interested in the stabilizing of conditions leading to full religious liberty in all the European countries.

When we called his attention to the fact that President-elect Harding is a Baptist he said: "You know I also am a Baptist with membership in two churches. In London I belong to a Baptist church of the strictest order."

Mr. Lloyd George spoke freely on many subjects, economic, political and international. Obviously it would be improper for me to quote him on these matters, because we did not go as interviewers for newspapers, but for another purpose. Indeed I would not even venture to write this article apart from the desire to assist our American people in appreciating one of the greatest statesmen and leaders of modern times. Perhaps I may arrange my thoughts under two heads: First, his physical and mental traits, and secondly, his political policy.

Physical and Mental Traits.

He is evidently a man in fine health, as indicated by clear eye, clear complexion and a vital presence generally. They say that he is an excellent

sleep, that he is a golf player and that he never worries. Sleep, of course, is the master builder of human tone and vigor. Dr. Gambrell has unlimited capacity for it. Hence his ability to stand the wear and tear of this long tour at the age of seventy-nine. I tell him he is the only man I ever knew who could regularly take two naps a day of twelve hours each, in a twenty-four hour day—and with proper qualifications that is not an overstatement. Evidently Lloyd George knows the fine art of sleeping, or some other fine art which "knits up the raveled sleeve of care." Playing golf and refusing to worry are partners of the capacity for sleep and tremendously reinforce it.

Mentally Mr. Lloyd George is alert and alive in the highest degree. His leadership of Great Britain has been during the greatest crisis of modern times. No two successive days find the same arrangement and alignment of industrial and political forces. The labor question, the Irish question, the budget question, the reparations question, the League of Nations problems, the Mesopotamia question, and so on through a long list apart from questions which pressed during the war, are suggestions as to the number and variety of issues with which Mr. George has had to deal. In baseball when a double or triple play is made a lightning-like mental action is required. The players must be able to think two or three sets of ideas in the twinkling of an eye, and act upon each in turn. Hence the phrase, "the baseball mind." In a far higher sense this quality has been required in the political and economic reconstruction of the world. Many a leader has gone down because he could not think fast enough. Mr. George holds on because he thinks faster than anybody else.

He is practically invincible in debate. He usually captures the guns of his opponent and turns them upon him. A striking instance was his address at the Conservative Club the evening of the day of our call. The government had been criticized for its policy in Ireland by Mr. Asquith and others, members of Lloyd George's own party. He said: "There is a well-organized highly subsidized murder campaign going on in Ireland against men who are engaged in discharging the elementary duties of civilization in the country. What are those duties? The guardianship of order, life, of security, of property. . . . What is happening? I am really ashamed to say it, that men belonging to the party I belong to should be attacking these people, holding them up to the obloquy not only of this country but of the whole civilized world. Hundreds of policemen and soldiers killed treacherously—but there is no map issued by the London Liberal Federation to mark the spot where they fell. The map is for the murderers." Again he says: "I have not yet heard of a demonstration being organized in the Albert Hall to be addressed by Mr. Asquith to denounce that brutality. All the denunciation, time, money, talents, enthusiasm, are used to hold to execration the victims and their avengers, and not their assassins. Believe me, that is not Liberalism." This address created great enthusiasm and was widely echoed in England.

Mr. George has remarkable familiarity with the politics of other countries, including our own. His characterization of many of our public men was strikingly accurate. He has a well developed view of the internal situation in the various European countries including Russia and the future of Russia. To me it was new and contained more of encouragement and hope than anything I had heard. I will not repeat it here, for reasons already indicated. But I shall watch developments in Russia from a new point of view.

The threatened coal strike hung like a thunder cloud over England all the latter part of the summer and early autumn. There was no rift in that cloud until Mr. George made a suggestion: that owners and miners adopt a baseline for negotiations containing two main points. These were to yield to the demand for increased pay for the miners, coupled with an agreement on their part to increase production. This was the be-

ginning of the end. The end was delayed but it came in due time and the terrible strike was averted. I personally believe it was the turning point in England's economic readjustment. There will be other disturbances, but I believe the worst is over. Radicalism has been scotched, if not killed. It will gradually lose its grip on England's workmen.

The Constructive Statesman.

There are two elements in Mr. George's statesmanship which, to my mind, indicate his greatness beyond anything I have written. One is his concentration upon the main thing and temporarily the neglect of secondary things. What has become of the disestablishment issue, the land issue, and other things? Mr. George did not say. But he did say that it is impossible to do everything at the same time. Some things can wait. It is not vacillation or change from former views but economic and political necessities and crises which explain the absence of some of the older programs. Get out of the war period. Steer the ship into more tranquil waters and these older issues may return and find solution.

Perhaps Mr. George's master stroke has been his formation of a coalition ministry, and the use of his political opponents to further his own ends. In this he differs from President Wilson. Mr. Bonar Law is a Conservative. But he has been Lloyd George's right arm of power. Here, I think, Lloyd George has shown that his practical political wisdom is superior to that of President Wilson, although no one quite equals Mr. Wilson in his ability to state the ideals of democracy. Mr. George takes the broad ground that no one political party is equal to the enormous tasks imposed by the war. All parties are needed. He was speaking among his political enemies at a dinner given in his honor at the Conservative or Constitutional Club. He said: "They say that walls have ears. If the walls had tongues and some malicious little brick were suddenly to disturb the harmony of these proceedings by repeating what has been said here in this room about me it would at least be just a little embarrassing, not only to me but I think enough of your good nature to think it would be embarrassing to you, too. I am not here because I have changed but because times have changed. The problems have changed and the methods of dealing with them have changed as well, and the men who do not realize that are not fit for responsibility in a great epoch."

I give one more quotation from this address, because it bears on our own country: "There is hardly a country—there is no big country in Europe—where they have not realized that the old play of parties, the distribution of responsibility between ancient parties which you have got in every country, is not adapted to the needs of this great hour, when responsibilities are such that both political parties in the State will have to shoulder them. The countries where that is not realized have had griefs. America, where they have not yet signed peace with Germany, and even Greece, is another illustration of the same truth."

Here, then, is the key to Mr. George's political policy and wisdom. He has held the country because he has appealed to the whole country. He has held all political parties because he has called them to his aid and trusted them. His so-called vacillation and opportunism is simply the tacking of a great ship under heavy pressure of sail, while holding her own course steadfastly to her haven at the other side of the sea.

There is no harm in quoting what Mr. George said about America and the League of Nations. It was what he had publicly said before with a slight addition. "America," he said, "joined forces with us up to a certain point but drew back at a critical point. In European influence no two countries equal England and America. America is regarded as a disinterested country and her withdrawal has made harder and delayed the solution of every problem in Europe." An English gentleman who lives in the Near East was the fourth member of the luncheon party. He startled us with the following: "I am glad America did not join the League. Her influence was becoming

Thursday, Jan. 20, 1921

ed but it
as avert-
ing point
here will
worst is
not kill-
England's

s states-
greatness
his con-
porarily
has be-
nd issue,
ay. But
everything
t. It is
ews but
es which
ograms.
hip into
ues may

as been
the use
own ends.
on. Mr.
has been
I think,
political
son, al-
his abil-
George
al party
the war.
among
is honor
b. He
ne walls
ck were
proceed-
in this
ttle em-
ough of
barrass-
I have
d. The
dealing
en who
ility in

ess, be-
is hard-
urope—
play of
between
y coun-
t hour,
political
them.
ve had
signed
another

political
try be-
r. He
called
o-called
acking
while
aven at

George
ations.
with a
'joined
w back
no two
merica
d her
e solu-
nglish
as the
tartled
id not
oming

too great. If she had come in England would by now be asking her permission for whatever she wanted to do. As it is, America will remain provincial in her outlook and influence." He was thoroughly in earnest.

In my opinion England's Prime Minister is the cleverest and ablest political leader of his day. He has the vision and breadth of the great statesman.

He is an idealist of the best type, and passionately devoted to the principles of liberty and democracy. It is a great thing for mankind that he holds the reins of power in a great nation which has the moral courage to take part in world affairs.—Religious Herald.

WHERE MILLIONS STARVE.

China is having the greatest famine she has had in fifty years. It is estimated that as many as forty millions are without sufficient food. Beyond question hundreds of thousands are doomed to death despite the best efforts of the relief committees. In this province—Honan—we have over a million and a half starving and it would take ten million dollars to save them until harvest. The writer is Secretary of the executive committee which directs the famine work for the entire province. Our committee of about a dozen meets daily in the Governor's Yamen and decide where we shall allot the money we have received. It really amounts to a decision as to whom we shall let live and whom we shall let die. It is a tremendous responsibility. Our committee has had about three hundred thousand dollars pass through our hands but this is a mere bagatelle. Then millions are needed to meet the situation in this province. We will likely be able to get about a million and a half. We figure that about ten dollars will save a life until harvest. How would you like to live for five months on ten dollars? But this amount will keep the flame of life flickering on in China.

Today multitudes are living on chaff, bean husks, roots, bark and thistles.

It is hard to visualize actual famine if you have not seen it. Especially in prosperous—I almost said "sleek"—America—it is difficult to make real to ourselves a picture of men and women lying naked, dying by the roads for the lack of food. There is something unreal—something vague about such a picture. We are apt to put it alongside the story of Jack-the-Giant-Killer and other unreal fairy stuff. But I solemnly assure you that millions are starving to death. The reality of the situation is tragic and awful.

William J. Bryan says that the distinction between an aristocrat and a democrat may be found in their reaction to the story of the Rich Man and Lazarus. The aristocrat says, "How good of the Rich Man to give crumbs to the beggar!" The democrat says, "What a pity that anybody in all the world should have to live on crumbs!"

My Christian brothers, millions in China haven't even got crumbs now. Christ looked on the multitudes and He was moved with compassion. Real compassion MOVES people. Compassion moved Jesus from Heaven to earth and at last to the cross. This same compassion is moving the Gospel around the world.

If any individuals, B. Y. P. U.'s, or Sunday School would like to contribute to this cause, you can send checks on any bank in America and the money will be immediately available here upon its receipt. You will also receive a receipt from our committee. Haste, for the men and women are STARVING TO DEATH.

Yours for the King,

HENDON M. HARRIS,

Missionary South^{ern} Baptist Convention.

CLARKE COLLEGE.

The Christmas holidays are now past, and we are again at our post of duty. All of the students here before Christmas have returned except two, also have several new students present.

The work is progressing nicely under the efficient leadership of President John F. Carter. We are having one of the best years of accomplishments in the history of the College. The faculty

is composed of devout Christians, all of whom are loved and respected by the students. The students possess the spirit of loyalty and co-operation.

We have at present thirty Preachers in training here, twenty of whom are married and have their families here. Many of the preachers are doing pastoral work in connection with their college work.

As a junior College, Clarke cannot be excelled. Anyone desiring to come this way will find a hearty welcome, competent instructors, and a warm Christian atmosphere. "Come thou with us and we will do thee good."

Yours for Greater Clarke College,

W. L. MEADOWS.

CHRISTIAN EDUCATION.

(From an Editorial in the Commercial Appeal.)

As we view the matter, there is no safety to education or anything else of importance unless men not only speak for conservative principles but also stand for them, with all the implications involved in standing. It has not been many days since we read a spirited plea for Christian education in which the writer with something like an angry short affirms that there is even a Christian aspect to biology. To be sure there is. And it is found in the opening chapters of the book of Genesis. Its antithesis is found in the doctrines of Charles Darwin. Applying the legal test, falsus in uno, falsus in omnibus, to the former, the whole Christian doctrine must inevitably fail, if that latter be true.

We suppose that most enlightened persons believe in evolution, the effects of which can be so easily seen, but it is a far cry from such a conviction to a belief in Darwinism. The manner in which Darwin's doctrines are taught in some schools, which is that at a certain point in his upward progress God breathed a living soul into the beast and he became man, is nothing more nor less than a concession to what is regarded as the prevailing ignorance. Those following such a course are without the courage of their convictions, otherwise their principles would carry them the full length of complete agnosticism.

We are presenting no argument for the truth or falsity of either the Christian doctrine or Darwinism. We have our own convictions on the subject and have not the slightest hesitation in uttering them. But, as we see it, the two are utterly inconsistent, and the issue presented by them forms the crux of the question of Christian education, which is so prominently before the public mind at this time. We have found but a single young person who has returned from college within the last decade who is not an outspoken disciple of Darwin, and from the discretion with which he spoke we have grave doubts about him.

And the whole matter comes to this: that responsible leaders should look the whole question squarely in the face and definitely adopt either one course or the other. A policy of drifting will ruin anything. And we will venture to say that if one will embody the Darwinian doctrine of evolution in a resolution to be presented to the various Christian bodies that it will be voted down by every synod, association, conference or other official body in the south, at least. If this be true, then ought a company of self-important leaders be permitted to accomplish by indirection what they could not do openly?

O, WHAT A DIFFERENCE.

Outside the mission compound, a chaos of noises, beating of drums, firecrackers, guns, human voices raised in a shrill minor key! Candles and lights were lifted high! The sky dog was eating the moon, and pans of water were set around that its own reflection might scare it away. All people were unlit to frighten the monster, while

Inside the mission compound, a class of Christian Chinese girls were making careful observations of the wonderful eclipse of the moon, preparatory to the general science lesson next day. The

go pel of Jesus Christ has set them free from the terror of evil spirits, and education in our Christian schools is now training them for leaders and homemakers in the great new republic of old China.—The Baptist.

MINUTES OF ASSOCIATIONS AND RECORDS OF CHURCHES WANTED.

By E. P. Alldredge.

In attempting to collect the facts and figures relative to the membership, growth, etc., of the white Baptists of the South, we have encountered two very great difficulties which we cannot solve without the immediate help and cooperation of our brethren. These difficulties are as follows:

Our first difficulty is to secure copies of the 1920 Minutes of all our 925 white Baptist Associations in the South. Last year, after repeated and persistent efforts, Dr. Moore failed to get the Minutes from 240 of our Associations. So far this year, we have received only 221 Minutes. This means that we have no 1920 Minutes from over 700 of our Associations. We appeal for help and help immediately. For we must begin compiling the figures covering 1920 at once.

Our second difficulty is to obtain the names of one or two leading members in each of the hundreds and thousands of Baptist churches over the South who did not represent in any Association this year, either by letter or messenger. In the Minutes of one Association which has just come to hand, for example, I find a foot-note calling attention to 22 churches which did not represent in the Association and whose figures are not included in any of the tabulations. I estimate that, in this way, we are losing track of between 1,000 and 2,000 white Baptist churches in the South.

Now, we are absolutely dependent on some one in the bounds of each Association for this information. We again appeal to the brethren, therefore, to help us in this important matter and help now. SEND IN THE MINUTES, PLEASE, AND SEND THEM IN NOW! Address all communications to E. P. Alldredge, Secretary of Survey, Statistics and Information, 161 Eighth Avenue, North, Nashville, Tennessee.

A NOTICE AND A REQUEST.

Albert R. Bond, Editorial Secretary, Education Board, S. B. C.

The Education Board plans to enroll at once applicants in the Teacher Bureau. We desire to serve the denomination in introducing teachers and school officials. In this way we may be of large contact between Baptist teachers and Baptist schools. We invite teachers to send for application blanks giving such information as may be helpful in bringing the qualifications of each teacher to the attention of the school authorities. We will render every possible service absolutely free of charge either to the teachers or to the schools.

We desire a list of all students from Baptist homes who will be graduated from High School at the close of this session. We request pastors and other friends of Christian education to send to the Education Board, 317 Jefferson Co. Bank Building, Birmingham, Ala., the names of these students in their community.

IT MUST BE DONE.

An intensive, aggressive campaign, looking to the collection of all pledges to the 75 Million Campaign, due May 1, 1921, will be inaugurated throughout the South during the months of March, and April, provided the recommendations of the executive committee of the convention Commission are adopted by the commission as a whole, which has been called to meet in Nashville, Tuesday, January 25, at 9 a. m.

A number of important recommendations were formulated by the executive committee, looking to the solution of problems presented by the economic and industrial depression of the past few months, and it is the hope of the committee and general chairman that every member of the Commission will attend the Nashville meeting.

FRANK E. BURKHALTER.

The Baptist Record

BAPTIST BLDG. JACKSON, MISS.

Phone 2131.

\$2.00 per year, payable in advance.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI

BY THE

MISSISSIPPI BAPTIST CONVENTION BOARD

R. B. GUNTER, Cor Secy.
P. I. LIPSEY, Editor.

Entered at the postoffice at Jackson, Miss., as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 4, 1919.

When your subscription expires unless you send in your renewal your name will be dropped from the list.

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

WILFUL IGNORANCE.

It seems that there are times when patience ceases to be a virtue, when effort to help people is in vain, because they are determined not to be helped. Jesus was talking to some people once and adducing witnesses to establish his mission and his claim, but at last he said, "These are they which testify of me; and ye will not come to me that ye may have life." Stephen in making his defense in the most persuasive language, seems to discern in the faces of his audience the purpose to resist to the last and suddenly changes his voice and speech saying, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit." Paul replied to the member of the Sanhedrim, who commanded him to be smitten: "God shall smite thee, thou whited sepulchre, who pretending to try me according to law commands me to be smitten contrary to the law." There are other examples, but one other will do.

Paul was handling a delicate situation in the church at Corinth. They were a people blessed with many gifts and rather proud of them. This pride led to display, presumption, divisions and excesses. The first letter to the Corinthians contains a good many cautions and reprimands. Their method of observing the Lord's Supper was exceedingly disorderly. Their ordinary meetings were boisterous and indecorous. They all wanted to talk and they all wanted to talk at once. They were proud of their gifts of speech and knowledge. The talking broke out badly among the women. Paul had to put a quietus on this talking.

They were disposed to disregard his authority. They thought they knew as much as he did, and were not slow to say so. We have heard of the offensive manner of the newly rich. There is a similar offensiveness about those with newly acquired knowledge. Sophomores think freshmen have to be "taken down," and so introduced hazing. Seniors name the second year men "Sophomores," which means wise fools. So these people at Corinth abused even the sacred spiritual gifts with which they were endowed, to make themselves offensive. When this pride swelled to such proportions, Paul speaks with some warmth (1 Cor. 14:36-38). "What? was it from you that the Word of God went forth? or came it unto you alone? If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandments of the Lord. But if any man is ignorant let him be ignorant."

It is this last sentence that the impatience of Paul is expressed in a judgment passed upon those who are determined not to learn. There are two classes of people who are wilfully ignorant, and yet there is not much difference between them. There are those who are puffed up with what they know. "Knowledge puffeth up but love buildeth up." 1 Cor. 8:1. Their little heads have been filled at their first trip to the fountain of learning.

They become top heavy with the unaccustomed weight in their heads. Nobody can tell them anything after that. They would feel humiliated by actually learning from another, and they rather resent the effort of anybody to teach them. They have reached the limit of their capacity and attained the goal of their ambition. Paul found some of these bumptious ignoramus among the saints at Corinth. They had learned it all; what was the use of their listening to him any longer. It is to be feared that some of them never got over it, for Paul had to pass them up with the sentence, "If any man is ignorant let him be ignorant."

There is another class of the wilfully ignorant, and yet as said above there is not so much difference in them. It is of those who recognize their ignorance and are perfectly complacent in it. They will agree with you in all that you say about those "smart alecks" who think they know everything because they have been off to school or have had some special advantage at home. These people will tell you they have never rubbed their backs against a college wall. They know they are short on some lines of knowledge, but boast that they do not particularly feel the need of it. They can "get along." The danger with these people is that they shall become satisfied and complacent in their ignorance. There is hope for a man as long as his ignorance pains him. When he begins to pet it, then it becomes his master and oppressor. It is hard to do anything with one who doesn't care if he is ignorant. Paul had to say let him be ignorant.

What every one of us needs to know is that "we know in part, (1 Cor. 13:9). That we know not yet as we ought to know, 1 Cor. 8:2. The greatest opportunity for growth is "in the grace and knowledge of the Lord and Savior Jesus Christ," 2 Pet. 3:18. It was Paul's constant prayer that the people to whom he wrote should "increase in the knowledge of God," Col. 1:9-10; and that they might be strong to apprehend with all saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge," Eph. 3:18. Again that their love might abound yet more and more in knowledge and all discernment," Phil. 1:9. An ambition like this coupled with genuine humility and meekness will guard us against the curse of confirmed ignorance as the result of wilful ignorance.

IF THE FOUNDATION BE DESTROYED.

To some degree among Southern Baptists, but more particularly among Northern Baptists, there has been earnest discussion for several months on the subject of the Fundamentals. The discussion grew out of the feeling among many brethren among Northern Baptists, and those of some other denominations, that there was a dangerous drift away from faith in and emphasis on, the supernatural element in religion. Among the Baptists the fear of and the opposition to this drift took form in a "Conference on Fundamentals" held just a day or two before the Northern Baptist Convention in Buffalo last June. This stirred the ire of those who sympathized with the loose or liberal views and a storm was precipitated in the Convention itself. Some characterized the proceedings as "disgraceful." But it seemed that a storm was the only way to clear the atmosphere.

If the atmosphere was not cleared, at least the lines were drawn, and it became easier after that for all parties to know what the issue is and where everybody stood. A committee was appointed to investigate what is being taught in the colleges and seminaries and report to the next convention. Since that time the committee is supposed to be quietly at work, but some others are not quiet.

In the "Open Forum" department of "The Baptist," the organ of the Northern Convention, published in Chicago, this subject of the fundamentals has occupied probably more space than all other subjects combined. Both sides are fully represented, and the discussion has been very helpful and generally in good spirit. The discussions are mostly in a deeply serious vein, but some few have sought to belittle it or shunt it aside into the

marshes. Generally those who are of the liberal school are apologetic or on the defensive. But there is certainly one exception: Dr. H. C. Vedder comes out boldly to attack the substitutionary atonement as it is usually held and interpreted. We like to see a man come out in the open even when it is on the other side.

To our mind the whole subject of fundamentals resolve itself into the question of the supernatural in religion. Did God make the world, or did it just happen, or grow? Did God make man in his own image, or did he begin in the image of the tadpole and improve till he passed the monkey period and finally come to have something of the likeness of God? Did God inspire the men who wrote the Bible so that their message was and is God's message? Or did these men work out or dig up the truth or half truths which the Bible contains? Is it the infallible word of God, or is it the best product of the brain of mere men? Are the miracles of the Bible the direct interposition of the hand of God, hastening the usual processes of nature or overruling them and even suspending the usual forces? Or are they the fortuitous, but unusual accidents caused by combinations of natural forces? For example did the waters of the Red Sea stand like a wall on either side of Israel as they passed over because the Lord commanded them to do so? Or did an unusually strong wind happen to be blowing that night across a shallow place and accidentally let the people pass to safety?

Did the so-called prophets see by divine revelation the coming and character of the Messiah; or was it a mere hope expressed in poetry that proved a lucky guess?

Was Jesus the eternal Son of God; was he "very God of very God"; or was he like the rest of us, only knowing a little more of God and standing a little closer to him? Was he at once God and man, or was he simply the ideal man? Was he, and is the only begotten son of the Father? Was his birth of a virgin by the power of the Holy Spirit; or was his coming into the world like any other man? Was his death according to God's eternal purpose to pay our debt, to satisfy the claims of God's holy law, to loose us from our sins? Was it an atonement by giving his life for our life; or was he an idealist and a martyr merely? Is he our Savior by being our sacrifice or merely by being our example? In other words, are we dealing with a mere man in the matter of salvation, or are we dealing with God against whom we have sinned? Is this salvation a natural process or a divine provision?

Did Jesus rise from the dead? Did he ascend to heaven in bodily form? Is the gospel we preach a message from God to lost men, or is it a suggestion as to a better way to live? In other words, is the religion of the Bible supernatural or merely a development of the mind of man? Is it from heaven or from earth?

To answer these questions is to place a man. It will not suffice to say that I accept them with reservations or interpretations; to say that in a certain sense we believe in the supernatural character of the Bible and the Christian religion. There are certain trimmers like the Pharisees to whom Jesus put the question squarely, "Is it from heaven or from men." They try to dodge because they are afraid to say yes or no. To say "from heaven" means accept it absolutely. To say "from men," they are afraid of the people, afraid they'll lose their jobs.

There is no place for evasion or equivocation in religion. For our part we have no fellowship with those who put a question mark about the absolute authority of the Bible as the word of God, or the deity of Christ, the virgin birth, the death of Christ as our substitutionary atonement for sin, the bodily resurrection of Jesus, his ministry at the right hand of God and the certainty of his return. If the divine element is removed from our religion it is a delusion and a fraud. If the foundations be destroyed, what shall the righteous do? What hope for the future; what help for the present; what certainty for our minds; what rest and cleansing for our souls?

Department of the Convention Board

R. B. GUNTER, Cor. Sec'y.

MY GRATITUDE

I am indeed grateful for the spirit of helpfulness expressed by my brethren all over the state. Since it is impossible to express my appreciation in a separate letter to each, I am availing myself of this opportunity of saying to the brethren that it is indeed encouraging to me to know that you are willing to hold up my hands in this, our Lord's greatest work. I am not forgetful of the fact, neither shall I be, that I am your servant, while trying to be your leader. With such loyalty as the brethren have manifested, it seems that there should be no doubt as to the success of our work.

IS IT UNREASONABLE?

Some brethren seem to be in doubt as to how to proceed with the collection of the payment of pledges. Now you may think it is radical, but to me it is not. When making our plans for our year's supplies in a business way we can include in the amount our pledges to the 75 Million Campaign. While making provision for making more money and the perpetuation of our own work it is not unreasonable that we should think of perpetuating the kingdom work and in the safe way make provision. Now I know that many will think this an extreme view. It may be. But I have followed it. My pledges have always been paid, and I paid them if I had to borrow the money to do it with. It is my purpose to complete my second year's subscription by the first of May, if I have to borrow the money to meet it with. Is not this "seeking first the kingdom of God?" Should any less be expected of us? Can we claim the promise: "All these things shall be added unto you" unless we do this?

Some have raised the question asking if one clause on the back of the subscription card did not give a person the right to cancel his pledge in times of financial depression. I wish you would read the clause again. Here it is: "It is hereby agreed that if I lose my health, die, or in case of misfortune to such an extent that I lose my earning capacity, this pledge is not binding on me or my family unless they choose to pay it." You will note that in this pledge there is allowance made for a loss of health, a loss of life, or the loss of earning capacity. You will have to reason that out for yourself in the light of scripture promises. One lady said yesterday that if it was necessary for her to reduce her rations in order to meet her pledge to the campaign, she would be willing to do so.

But the final question is, is it absolutely necessary that the work of the kingdom shall be weakened? It is not a question of whether we have a surplus which we do not need in order to carry on the work, but whether or not we can, while providing for the necessities of life, make provision for the meeting of our pledges in order that the work of the Lord shall not be weakened. In times of greatest depression with Israel the command of the Lord was for the people to return unto Him, not when the crops became abundant, but now in order that the crop might be abundant. We must not dodge the teachings of the scriptures, we must not let another's retrenching disposition cause us to weaken in our preaching and turn aside from the main teaching. Returning to the Lord meant the bringing of tithes and offerings.

There will follow on this page an announcement of the district conferences. We expect to keep on working, panics or no panics.

SUGGESTED PROGRAM FOR THREE-DAY COMMUNITY BIBLE INSTITUTES

1. Time—From now until April 1. Days of the week—Tuesday, Wednesday and Thursday.
2. Place—Some place easily accessible to all concerned.
3. Faculty—In the main, volunteers from the State.

Daily Program

9:00 A. M. to 10:00 A. M.—Quickening of the spiritual life—study of scriptures suitable for this purpose—Isa. 1st. Chap. Isa. 6; Ps. 85; Ps. 139:7-24; Ps. 51:10-19; Ps. 116:12-18; Jno. 10:10; Rom. 12:1-2. These scriptures and others along this line should be diligently taught at this period for the three days.

10:00 A. M. to 11 A. M.—Bible Study—A short book of the Bible to be selected by the teacher. This book to be studied for the three days at this period and also in the afternoon from 2:15 to 3:00.

11:00 A. M. to 12:00 M.—Stewardship and systematic giving in the light of Lev. 26; Amos 4;

Hag. 1 and 2; Mal. 3; Matt. 6:24-33; Luke 6:38; 2 Cor. 8th and 9th Chapters.

Noon Hour 12 to 1 P. M.

- 1:30 to 2:15—Quickening of the spiritual life.
- 2:15 to 3:00—Bible study.
- 3:00 to 3:45—Conference and round-table discussion on how to collect the 75 Million Campaign pledges.

7:30 P. M.

An inspirational sermon each evening on the opportunity of our denomination, the obligation of our denomination and the program of our denomination.

Note—The above is merely a suggestion to those who have asked what we expected taught in these institutions. But everybody is free. The workers in the various counties are to select their teachers in cooperation with the District Enlistment Missionary. We can furnish a list of those who have volunteered their services for these schools. We are sending to them a program in order that they may study and be ready when called upon. We are ready to give any information or cooperate with you to the limit of our ability.

IMPORTANT MEETINGS

The following meetings of pastors, county organizers and other workers are very important. Plan to attend the meeting most convenient to you, but be sure to attend one of the meetings. The new secretary wants to meet with the brethren and talk over plans for the year.

- District 6—January 21, at Brookhaven.
- District 2—January 25, at Moorehead.
- District 2—January 26, at Sardis.
- District 1—January 8, at First Church, Jackson
- District 3—February 2, at New Albany.
- District 4—February 3, at Ackerman.
- District 4—February 4, at Newton.
- District 5—February 8, at Hattiesburg.
- District 5—February 9, at Quitman.

The Baptist Record Honor Roll doesn't look complete without the name of your church. Let us put the Record into every home in the church.

We are publishing in this issue a suggested program for the Three-day Community Bible Institutes which are being arranged to be held in every county where the pastors and workers will arrange the time and place. It is suggested that these be held any time from now until April the first. The District Enlistment Missionary will assist you in planning these institutes.

Pastors should frequently call attention to the importance of prompt renewal of all subscriptions to the Baptist Record. It is just as important to hold the subscribers we have as it is to get new ones.

Please look among your old papers and in the corner of the churches for the missing copies of minutes of associations called for in this issue. We want to complete our files.

Sunday School Lesson Helps for 1921 should be ordered from the Baptist Book Store. Tarbell's Teachers' Guide and Peloubet's Select Notes, each \$2.00 postpaid. Order now.

The associational missionaries have been assigned to their territory and are now on the job. We bespeak for them the most cordial cooperation of the pastors and churches. They are giving their lives at a sacrifice to this work and will need your prayers and help.

WANTED MINUTES OF ASSOCIATIONS

We want to bind in book form a complete set of the minutes of our associations for the years 1915, 1916, 1917, 1918 and 1919.

Brethren will you please send to Mr. N. T. Tull, Jackson, Miss., copies of the minutes for the following named associations for the year indicated by the name of each:

- Aberdeen, 1917, 1919.
- Bethel, 1916, 1917, 1918, 1919.
- Calhoun, 1917.
- Chickasaw, 1918.
- Deer Creek, 1915.
- Green County, 1917.
- Judson, 1917, 1918.
- Kosciusko, 1917, 1918.
- Lauderdale Co., 1917.
- Leaf River, 1917, 1918.
- Magee's Creek, 1916, 1917.

Pearl Valley, 1916, 1918.
Perry County, 1919.
Pontotoc County, 1919.
Red Creek, 1916, 1917.
Tippah, 1919.
Tallahala, 1916, 1917.
Trinity, 1917.
Zion, 1917, 1918.

BAPTIST RECORD HONOR ROLL

These churches have put the Baptist Record into the home of every member. When your church does the same let us know and we will add your name to the list. Watch it grow.

CHURCH	COUNTY
Columbia	Marion
Raymond	Hinds
Hattiesburg	Forrest
Immanuel	Forrest
Ita Bena	Leflore
Louisville	Winston
Chalchuate	Tippah
Tupelo	Lee
New Hebron	Lawrence
Hazlehurst	Copiah
Davis Memorial	Hinds
Corinth	Alcorn
Calvary	Winston
Blue Springs	Union
Leland	Washington
Quitman	Clarke
Crystal Springs	Copiah
Union	Franklin
Medenhall	Simpson
New Augusta	Perry
Gloster	Amite
Shuvalak	Noxubee
Shelby	Bolivar
McComb East	Pike
Clinton	Hinds
Pine Grove	Pearl River
Oakvale	Lawrence
Oakdale	Pike
Greenville	Washington
Hermanville	Clallborne
Roxie	Franklin
Drew	Sunflower
Comp	Panola
Duck Hill	Montgomery
Pittsboro	Calhoun
Brandon	Rankin
Griffith Memorial	Hinds
West	Holmes
Monticello	Lawrence
Bowling Church	Attala
State Line	DeSoto

TO CLERKS OF ASSOCIATIONS—IMPORTANT.

In order that it may keep closely in touch with the various Associations in Mississippi, the Home Mission Board thinks it important to have in each Association some earnest, well-informed, progressive representative, and as a large number of new Associations have recently been organized in the state and a general rearranging of boundaries has taken place, a complete recasting of the list of Associational representatives has become necessary. I am, therefore, writing to ask that, if the Association of which you are Clerk, selected a man for Home Board representative, you will at once send to me at Indianola, Miss., full name and exact postoffice address of the man selected; and in case no such choice was made by the Association, I shall appreciate it greatly if you will send me the name and address of someone whose alertness, intelligence and devotion to the Master's work would qualify him especially for this important service. Of course in every case the name of the Association which you represent should be stated. Trusting that this matter will receive your prompt attention, and thanking you in advance for your valued assistance, I am,

H. L. MARTIN,
State Member Home Mission Board.

Brother W. W. Collier, Clerk of Lauderdale County Association says his minutes will be out shortly. The delay being due to getting the map properly arranged.

Brother D. W. Moulder turns over the work at Shady Grove, George County, to Rev. J. E. Lowe. He baptized 23 there in the past year. Brother Lowe will live at Lucedale.

The three naval balloonists, Lts. Farrell, Hinton and Kloor, who were lost in the wild woods of Northern Canada, have reached civilization safely after very perilous and nerve-racking ventures afoot.

The State Health Board of Alabama will continue its treatment of people bitten by rabid dogs, an appropriation being made by the Board to take the place of that formerly furnished by the federal health board, but now discontinued.

"WHAT PASTORS CAN DO TO ADVANCE THE WORK OF THE RELIEF AND ANNUITY BOARD."

By Wm. Lunsford, Corresponding Secretary.

The big principle involved in our great plan for ministerial comfort and relief is the principle of co-operation. The great call of the denomination in the new Convention Board is the call to line up and move in one direction in the accomplishment of a great task. Notice how that call has been answered. On the general relief side of our work we are now a unity, with the exception of one state. State fences have been torn down, and state lines obliterated. Henceforth the worn-out and retired minister will not be thought of as the beneficiary of any particular state, but rather as the ward of the denomination; with the Southern Convention exercising the beneficent office of protector and guardian.

This thing of co-operating and working together involves every phase and method of denominational life and expression. The denomination expresses itself first and foremost, I should say, through the man called of God to be pastor.

First: Preach a sermon once a year on the subject of Ministerial Relief.

Who ever heard a sermon on Ministerial Relief? Who ever heard from a Southern pastor a distinct plea for the retired minister? To have shrunk from such a task in the past may have been natural and excusable, for until recent days a word fitly spoken by him might have been regarded as an appeal for charity. That day has passed. Ministerial relief has been elevated, and is now one of the great benevolences of the denomination, and there is no longer a reason why a minister should not in perfect propriety speak for this great movement, without compromising in the least his pride and self-respect.

Men in the pulpit who are pleading for schools and colleges, for missions and hospitals, for black men and red men, yellow men and brown men; ministers whose sympathies go out to the ends of the earth, why don't you speak for yourselves? The income required to meet the need of retired ministers will never be large enough until pastors speak out without apology, without hesitation, and without false modesty. Look at the report of general relief boards; see how veterans fare, whose term of service is the same as yours. Put yourself on the list, put your wife on the list. Then try to make the mental adjustment of your life and hers to conditions of retirement, and see how it will clear your throat and how your voice will ring out in behalf of your disabled brothers and sisters. You do not hesitate to plead for Africa and China and Korea, and for Belgium and France and Armenia; why fail to cry aloud to your people for your own brothers and sisters who received so little for their support last year?

Some laymen are puzzled over the silence of the preachers with regard to this matter, and wonder why he can speak with so much animation with regard to the heathen, and in a mere whisper with regard to the retired minister. Pastors must come to self-assertiveness, and not be afraid to speak out in this, their own cause.

Second: Set aside one Sunday morning in the year as veterans' day in the Sunday School.

We need a Sunday School day for ministerial relief, not only to get money, but to educate our young people with regard to this important feature of our work. Subtract State, Home and Foreign Mission days from our work in the Sunday Schools for the past ten years and compute the loss, if you can.

Ministerial relief is a new thing in the denomination. The people are not informed about it. Our boys and girls never heard about it. We must teach them. In connection with the Sunday School Board, there should be inaugurated "Veterans' Day" in the Sunday Schools. Children are a mighty host among Southern Baptists. They constitute an army of millions. The greatness of this host is not in its members but in its to-morrows, to-morrows which are already dawning. The dreams of childhood soon take form in deed. Im-

pressions then made endure through all the years. We must let the children become familiar with this matter. Give them a hand in it. There should be a children's day program for the Sunday School. On this day the children should be given a part in the service. It would be well if the service went on into the preaching service. They might, on that day, provide flowers for the church. In the Sunday School, by reciting a story, or by class exercise, the children may become actively interested in the cause of the old preacher. On this Sunday, or some other, the children should be given the privilege of bringing an offering for the aged minister. It is the only way that we can think of for putting ministerial relief on the map, and to give it a place with our other great objects. The result of such a campaign cannot be computed in dollars, though dollars are not the main thing in view. We must inform; we must create sentiment.

Third: Mention Ministerial Relief in his public prayers before his congregation. "Like preacher, like people," is a very true adage. The members of his flock will become interested in whatever the pastor is interested in, as a thing to be fostered by the denomination. If he were not interested in Home and Foreign Missions, they would not be. If he did not espouse in the most whole hearted manner the denominational schools and colleges of the state, and other state wide interests, the same thing would be absolutely true of his congregation. In all these things the flock will follow the Shepherd. The pastor is interested in these things and speaks with clarion voice with regard to them, and remembers them in his public prayers; and to the extent that he does this, the people become warm hearted, responsive and liberal in their behalf.

Now, what is true of these things would so become true of Ministerial Relief. Let the pastor pray for this object, and for the new Convention Board at Dallas, and in a little while he will find a new and growing interest in the same direction among the people in his flock.

Fourth: Encourage laymen to lead in this matter in a very special sense.

We are delighted to see our business men take interest and come to the front in our churches, because in this way we feel that finances are going to be put on a business basis. Now, why would it not be possible to interest the laymen in these old soldiers of the churches, who have fought their last fight, and who ought to be able to spend the remaining years in life without coming to actual want? Not long ago, a body of a dozen laymen, belonging to one of the great denominations of the country, engaged in a great movement for the retired minister, issued an address, which was an appeal to the country in behalf of these men who are so fast growing into the years. We are busy these days discussing pensions for school teachers, public servants, and veteran workers of all kinds. Would not an agitation for better-paid pastors and an increase in the income of old preachers be in order? Surely the ministry is not a more selfish or remunerative calling than the others. The pastors, however, do hesitate in taking the lead in the matter of this. Certainly the laymen should not. It is up to them to do it.

Fifth: Use the printed page in stirring up an interest among the people. This is one of the great channels through which the denomination functions mightily.

We must create our own literature for this object and distribute it ourselves. There is virtually nothing of the kind in the country anywhere. There is nothing of more importance. Neel Dow declared that preceding the adoption of the constitutional prohibitory amendment in Maine, he sowed the state knee-deep with literature on the subject of intemperance. This great work of ours cannot be accomplished without the liberal use of printer's ink. That is seed from which great harvests ought to grow. Erasmus, when in Paris, wrote: "As soon as I get my money I shall buy Greek books, then I shall buy some clothes." Like the great scholar of the Renaissance, we must put immense emphasis on books leaflets,

and tracts, printed faithfully and fired frequently. It is the age of the printer. We can do nothing without him. The printed page is to be a chief portion of our campaign and initiative. Opposition born of ignorance, prejudice, and selfishness may be defeated in this as in no other way.

The Board at present is using some excellent tracts, which are being distributed far and wide over the South. Some of these were written by the Secretary and some by the brethren. "The Sacred Call," is one; "Sense and Sentiment for the Annuity Fund" is another; "Helping to Help Yourself" is another; "Ministerial Support," bearing on the subject of recruiting the ministry, the character of the ministry, etc., is another. This however, is a mere beginning. Southern Baptists must create a literature of their own.

A letter to the Secretary at Dallas, will bring all the literature needed. When it is received, let the pastor circulate it among the people.

Sixth: SEE THAT THE WORK OF THE RELIEF AND ANNUITY BOARD HAS A PLACE ON THE PROGRAM OF THE DISTRICT ASSOCIATION.

The people do not know about the work. It has never, until recent days had a place in the life and program of the denomination. Information is what is needed. The people do not know. To educate our Southern Baptist people with regard to Ministerial Relief is one of the problems of the Convention Board. The people must be informed, or they will never act intelligently and generously in the matter of this great and new denominational enterprise. Our people must be taught. They must be brought to see that when a man gives the whole of his life to a self denying ministry of the Gospel, he must not, in his old age, suffer want for the necessities of life, and that when a minister dies prematurely and leaves a destitute family, they must not be allowed to go down to the grave like the inmates of a poor house. This can never be true until Ministerial Relief is featured in the denominational program, just as our other great enterprises are featured.

If the pastors will co-operate as above outlined in this new denominational endeavor, in no great while our people will come to think of Ministerial Relief as one of the causes to be permanently fostered and maintained along with our other benevolences.

WONDERFUL!

It is wonderful God's love and care for the poor. First, note the fact that we are always to have the poor with us. Jesus said, "For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always." Mark 14:7. See Deut. 15:11. "For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in my land."

Second, note some of the promises God has made to those who care for the poor. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Psalm 41:1-3. "Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto." Deut. 15:10. "Hee that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." Proverbs 10:17. "He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse." Proverbs 28:27. What a marvelous passage is Matthew 26:31-40. "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on the righthand, but the goats on the left. Then shall

the King say unto them on His right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and came unto me. Then shall the righteous answer Him, saying, Lord, when saw we thee an hungered, and red thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came to thee? And the King shall answer unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." See what is said in Hebrews 6:10. "For God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister."

Third, by contrast see what is said of those who do not consider the poor. "He that giveth unto the poor, shall not lack, but he that hideth his eyes shall have many a curse." Proverbs 28:27. "Then shall He say unto them on the left hand, Depart ye from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." Then shall they also answer Him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal. Matt. 25:41-46. But who hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." 1 John 3:17.

Fourth, Christ accepts a gift to the poor and needy as given to Him personally. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." If He were here in bodily form today, hungry, or naked, or sick, would we not esteem it the greatest of privileges to give Him food, clothes, and medicine? Yet He is here today in the personal needs of some fifty millions of hungry, starving, naked, freezing, sick and dying Chinese in the famine district. The feeding, clothing, giving of needed medicine to every one of these millions, or to any number of them, He will accept as given unto Himself.

Reader, will you do your best for Him, by sending your gift through our Secretary of Foreign Missions, Dr. J. F. Love, Richmond, Va., (or through your preferred agency.) he will if need be cable it to China. The workers now on the field are calling piteously for two hundred millions to meet the urgent needs. God help us to do our very best and do it for His sake, and do it as soon as we can.

W. Y. QUISENBERRY.

QUIET TALKS ABOUT LIFE AFTER DEATH.

This is a new book by S. D. Gordon in the Quiet Talks series which have been sold beyond the million mark. It is a blessed thing to know that the books and authors which have had the widest reading have been those which ministered to the spiritual life in the name of the Christ. This book is as good as any that has come from this author in a long time. It is on a subject that is deeply interesting people today and is true to the teaching of God's word. While it is a quiet talk it strikes fire and burns with a zeal for truth and consumes the dross of error. It discusses the world to come for those who are saved and those who are lost. It also treats the question of communication with departed spirits in the light of scripture. It is from the Revell Press and sells for \$1.25.

A little over one-third of the Divinity students in Chicago University are Baptists.

SEEING CHINA.

From Roland Q. Leavell.

After spending two months in various parts of China, some things in the Bible have become much more real to me. The Gospels tell of oriental life and many things may be seen in China to explain and to remind one of incidents recorded.

Bro. McMillan of Soochow took me to a real Chinese feast given by a man in honor of his father's 70th birthday. We two were the only foreigners in the midst of over fifty guests. We retired to the seats back behind, but to honor the foreigners, they got us in the centre of the room. Jesus spoke to them often of the chief seats at feasts and in synagogues.

Our feast was set in an open court opening out into the street. In addition to the fifty guests, there crowded into this small court at least 100 outsiders, men, women, children, beggars, and loafers, just watching us eat. In Luke 7, we read where Jesus forgave the sins of the sinful woman while at a Pharisee's table, and was severely criticised by the Pharisee for dealing with her at all. Why criticize Jesus for blessing a guest? She wasn't a guest, but just came in from the street with other onlookers.

As we ate from a common dish placed in the center of each table, I thought of how Judas and Jesus ate from the same dish.

Since we had no plates, but took the food with chop sticks directly from the dish to our mouths, of course we threw the scraps, bones, and crumbs on the floor. A number of dogs came in and were eating the crumbs under the tables, which of course reminded me of the Canaanitish woman who said to Jesus, "Even the dogs eat of the crumbs which fall from their master's table."

One of the most evident things in China is the great number of beggars who assail on every turn. Some are blind, some are diseased, some are lame, some are leprous. We can easily see how Jesus' sympathy would go out to the blind beggars as recorded in John 9, and we can readily picture the healing of the lame man by Peter and John at the door called "Beautiful." No person, though poorly read in Bible history, could see the lepers in the river boats or sitting outside the city gates, without thinking of our Master's power over this dreadful disease.

Many other things could be mentioned. The low tile roofs, the threshing floors, the women grinding wheat out in front of their homes, and the little donkeys which one often rides from city to city, all bring vivid thoughts of various scriptures.

But not least of all, I was interested in the little wood shops. Many times I've stood in front of a shop and have seen the elder man teaching the boy his trade. Doubtless the shop where the "Carpenter of Nazareth" as a boy became obedient to Joseph was very much like one of these strange and interesting oriental work-shops.

With pleasure I am turning my face homeward. My boat is scheduled to sail from Yokohama on December 28th, so I hope to be in my pastorate at Oxford by February 1st.

Kumamoto, Japan.

MAKING IT GO.

"How to make the 75 Million Campaign a Real Success."

To do this we must work from centers. In a great many country districts the Consolidated School has already pointed out to us these central places and in some districts we have denominational schools. And often our county seat towns and almost every town of any standing we find great centers to work from. Now we must have at least one person, man or woman in every central place that will make this work go. This may be a pastor, missionary, layman or lady. This special worker should see that every church or mission in his or her circle has some sort of service every Sunday. The Bible says "Forsake not to assemble yourselves together."

This can be done by working together, let the larger places help the small places by sending

out helpers to these services. This has a two fold effect, often the ones going out to help receives more benefit from going out than the ones visited. By having some sort of service, song, prayer, preaching or Sunday school or B. Y. P. U. service every Sunday we can not only carry out God's command to assemble together, but keep up the spiritual part of life. This gives us an opportunity to lay by in store as God has prospered us. Upon the first day of the week let every one of you lay by him in store as God has prospered him that there be no gathering when I come. If we be sure to keep the evangelistic fires kindled week by week in every one of these centers and reaching out to every church and mission we will have very little trouble getting our campaign money. Some one asked Dr. I. R. Scarborough how he succeeded in getting such good offerings, his reply was in getting such good offerings, "I got the people willing to give." This is the secret of success. If we will pray mightily and have faith in God and work out these centers and do our very best we can trust the Lord for the rest.

The Mississippi Board has asked me to take fifty-two churches. This is my plan, pray for me and try it out with me. Write me how you succeeded.

G. H. BOONE.

Coldwater, Miss.

THE TWO KINDS.

Paul the Apostle could well distinguish between the preaching that killed and the kind that gave life. There are only two styles of preaching and Paul had well learned which to use to save a world groaning and groping in darkness. He knew that there was a preaching that would lull to sleep, while there was another that would arouse to activity; one that would console a man in his indifference and another that would drive him to his closet to weep.

I want to call attention for a moment to a preaching which rarely ever produces any good. In a word, it is that dead-letter preaching. Whenever the servant of the Lord goes into his pulpit with that fully written manuscript to deliver an oration, he need not expect much results. People do not like to hear preachers read but to preach, not to ejaculate in rhetorical performances, but to speak in power. The letter-preaching may catch the eye, and attract the attention but how long does the impression last? It will create a sensation that lasts for the moment but not more. It is said that many times when a man would go into Spurgeon's Tabernacle, he would go in feeling complacent but would come out feeling mean and all undone. Paul said to the Corinthians that if God be his helper he would not come unto them in puffed up speech, but in power, (1 Cor. 4:19, 20). I don't think anything should be said against well organized connected discourse; but any preaching not inspired by the Holy Spirit is dead-letter preaching.

But notice in the next place the kind of preaching in which the Apostle Paul always had faith. I believe from the depth of my heart that Paul would have abhorred the idea of detailed written discourse. Do you suppose he had much manuscript the time when he preached until midnight? No. His sufficiency at that time, as well as at all other times was of God, (2 Cor. 3:5,6). Brethren, do we not some of us, at times, think somewhat highly of ourselves and so dishonor God? If we let the Holy Spirit guide us and have full sway in our messages, though we may say some things awkwardly, nevertheless, men's hearts will be stirred to activity. Mr. Spurgeon said a Holy Spirit preacher must burn his manuscript. He also remarked that a brother would sometimes pray for words to deliver the Lord's message and then follow that prayer by bringing out his manuscript. Holy Spirit preaching is the only kind to comfort and encourage the Christian and convict the lost. May the Lord make all of His servants able ones whose sufficiency is of God.

Rev. F. W. WARNER.

Clinton, Miss.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President—MRS. A. J. AVEN	Clinton
First V-President—MRS. K. GODBOLD	Clinton
Second V-President—MRS. M. F. DOUGHTY	Shaw
Third V-President—MRS. C. LONGEST	University
Fourth V-President—MRS. JEFF KENT	Forest
Fifth V-President—MRS. JAMES CHAMPLIN	Hattiesburg
Sixth V-President—MRS. R. L. BUNYARD	Summit
W. M. U. V-President—MRS. A. J. AVEN	Clinton
Recording Secretary—MRS. P. I. LIPSEY	Clinton
Young People's Leader—MISS FANNIE TAYLOR	Jackson
College Correspondent—MISS MARY RATLIFF	Jackson
Training School Trustee—MRS. J. L. JOHNSON	Raymond
Margaret Fund Trustee—MRS. W. J. DAVIS	Hattiesburg
Mission Study Leader—MRS. H. J. RAY	Jackson
Personal Service Leader—MRS. W. F. YARBOROUGH	Grenada
Stewardship Leader—MRS. H. M. KING	Hattiesburg
Chm. Hospital Supplies, China—MRS. LIZZIE GEORGE	Jackson
HENDERSON	Greenwood
Corresponding Secretary—MISS M. M. LACKEY	Baptist Building, Jackson
Treasurer—MISS M. M. LACKEY	Jackson
Editor W. M. U. Page—MISS M. M. LACKEY	Jackson

Scobey, Miss.

Mrs. Jack Ingram,
Macon, Miss.

Dear Sister Ingram:

Words are poor means to express my appreciation to you good ladies for the nice box you sent me. My wife and I certainly have enjoyed it and we shall never forget you for it.

Thanking you again and praying God's richest blessings upon each of you for the year 1921, and may it be a prosperous year for each of you.

Rev. G. L. MARTIN.

There will be a Rally in Yazoo Association on Sunday, January 30th, at Bentonla. Sisters in the association will please take notice, and make arrangements to attend. A fine program is being prepared.

Much of our page this issue is given to reports from the Week of Prayer. It was an unusually fine program sent from Headquarters; and sisters everywhere seem to have been in the spirit. Let us hear from other societies in regard to the Week.

Dear Miss Traylor:

I want to tell you about our nice little Sunbeam Band. We organized just one year ago with thirty members and now have sixty-eight on roll. Since the first of July we have given to the Baptist Church over fifty dollars through the envelope system and helped in many other things such as sending the Orphans a nice box containing a quilt and other useful things. Mrs. A. S. Thomas is our Leader and Mrs. Tillman Assistant Leader. We are divided into two sections, one we call the "big folks," the other the "little folks," and we have so many nice interesting programs. Had a Christmas tree during the holidays and now ready for work again.

Lots of Love,
HILDA SANDERS, Sec'y.
Crystal Springs Sunbeams.

Many calls come for Report Books for societies, we do not get out a report book since the Campaign was put on because we find that the report card answers our purpose as well, and is much cheaper; and expense is quite an item with us. Sister Secretaries, send for report cards if you have not received them. We try to send them to each society on time, but you may have failed to get them.

Yazoo Association, under the leadership of Superintendent Mrs. Fred Hollowell, is the first association to send in its full quota of material for our Foreign Hospital. There are three large packages of it, all beautifully done up ready to be shipped. How grateful we are! What association will be the next.

In this connection we cannot fail to mention that the societies at Brandon and Oxford were the first to send in packages. Thanks to each.

Dear Miss Lackey:

A few words from our Brandon W. M. S. We

delivered on January 5, seventy-two gauze rolls as requested by our Association Superintendent. We made twenty-four other rolls which we hope to have filled out by a neighboring W. M. S. Our bolt of gauze made ninety-six rolls. Our ladies enjoyed this Personal Service work.

We have organized a Sunbeam Band under the leadership of Mrs. J. R. East.

Best wishes to all for a Happy New Year.

Cordially yours,
MRS. W. H. BARNES,
Pres. W. M. S.

THE PRICE OF "LABORERS TOGETHER."

More than I can possibly express, do I regret to state that the publishers—Fleming H. Revell, New York,—will not issue the book "Laborers Together" for less than one dollar. They are kind enough to say that the book is well worth even more than this price. There are six full page illustrations and four maps. While pictures may not add materially to the value of a book, yet in this instance we feel that they are most helpful and illuminating; and we want them there. The book is being hastened from the press; while it will not be ready as soon as we hoped, yet we have every reason to believe it will not be delayed more than a month; that it will be here by the first of February.

Your Secretary has put the best that is in her in this book, friends. Now let us see that it is used by every society in the state—indeed in the Southland. Each of us can help.

The W. M. U. of the First Baptist Church of Winona has closed a series of most helpful and inspirational programs in their annual observation of the "Week of Self-denial and Prayer for Foreign Missions."

The beautiful "China program" was given before a large audience in the church auditorium at the Wednesday evening prayer hour. The handsome new pipe organ was used, and splendid music added to the attractiveness of the meeting.

The study of several of the great hymn writers of the past, with many of their songs, has proven a most pleasing innovation this year, and so large have been the crowds each afternoon, women of all denominations attending, that the church proper was used for the meetings.

Many women have taken part on these programs, the young women have been greatly interested, leaders have been developed, and the beloved pastor, Rev. W. M. Bestick, whose ministry is proving such an inspiration to the members of this church, stated that these meetings had been like a series of revival services, so far reaching and helpful had been the results.

The Lottie Moon offering for the women and children of China has already reached \$125.00 with more to follow. The Union is well organized new members are being added weekly, three recently from sister churches, Mrs. Gibbens, of Jackson, and Mrs. Curry and daughter Mrs. Barwell from Louisville, Miss.

This is the task that the Union has set out to do. To enlist each woman of the church toward the setting aside one afternoon of each week for the Lord's work.

Most cordially
MARION BANKSTON TROTTER,
Pres. W. M. U., Winona, Miss.

Dear Miss Lackey:

I wish to tell you that our W. M. U. observed the Week of Prayer last week and I think all were benefitted by the Week of study and prayer. We had a good attendance at every meeting and much interest was shown. May God bless us and help us to heed the call from foreign fields.

Yours sincerely,
LAURA E. MCCORMICK,
Cor. Sec'y, Waynesboro, W. M. S.

The W. M. U. of the Crenshaw church observed the Week of Prayer by meeting three afternoons.

The fellowship was sweet, the programs were inspiring and brought us new enthusiasm and desire to do more for the Master. I feel that each member was strengthened and much benefitted.

We have a mission study class and our women are interested in the prescribed books. God has wonderfully blessed us and we feel that we must do our part.

MRS. A. L. FITZGERALD.

Crenshaw, Miss.

Canton, Miss., Jan. 11, 1921.

Dear Miss Lackey:

We, ourselves, are so delighted with the wonderful success of our Woman's Missionary Society for the past two months, that we cannot refrain from telling others. The Society had done splendid work before that time, but the first of November we adopted the Circle Plan, organizing seven circles. We now have everyone busy and happy with her own work.

We observed the Week of Prayer last week, meeting every afternoon, with a different Circle in charge of the program. And we were so much benefitted from these meetings, our attendance being splendid an average of 28 women for the five days. The ingathering at this time was \$250.50, applying on the 75 Million Campaign Pledges, which we think was magnificent, in view of the fact that the church had just paid off a \$4,000 Building Debt in December, in which the women had had a great part. The following is a financial report of the two months work:

For Home Uses	\$143.84
For the 75 Million Campaign	92.50
For Orphanage Box Valued at	184.34
For Box to Clinton Ministerial Student and Family	70.00
For Church Building	4008.88
For "Love Gift" to Pastor and Family Christmas	18.00

Grand Total \$916.56

We only lack two points of being A-1 and we will not lack that in a very short time, as we begin a Mission Study Class of the W. M. U. Manual this week, which will bring us up on this point, and Miss Lackey, we hope to have you meet with us about the first Monday in March and deliver about fifty Certificates. And the other point lacking, is the fostering of a Sunbeam Band, and we hope to have this working right soon, as we already have a Leader.

We commend the Circle Plan to any Society having as many as 20 or 25 members. If you do not believe you will get greater result; just try it.

MRS. L. H. YARBOROUGH,
President of Canton W. M. S.

Notice is hereby given that no more subscriptions to the Baptist Record will be taken on the club plan of \$1.50. The regular price of the paper is \$2.00 and this will be charged in all cases except when the church puts the paper into every home. In that case the charge is \$1.50 for each subscriber.

Dr. Burlingame in The Baptist suggests a way to get the denominational paper in every home, namely that every contributor to the regular church expense simply adds five cents each Sunday to his regular offering to be used for this purpose.

The U. S. War Department says that liberty bonds of the second, third and fourth series are ready for delivery to those who have paid for them. The names of these people can be had at the recruiting stations at Jackson, Vicksburg, Meridian, Gulfport, Tupelo or Hattiesburg.

Governor Russell has written letters to the Mayor of Vicksburg and the Sheriff of Warren County calling their attention to reported and repeated violation of the liquor laws, reminding them of the bad reputation which the city has had along this line. There are good people in Vicksburg and we hope they will come to the help of the governor in correcting the abuses alleged.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

CONVENTION SONG—TUNE BYE AND BYE. Sung Fast with Spirit.

There's a city that's not far away.
There's a meeting to which we will go.
In this city on March the eighth day,
Our best interests and zeal there to show.

Chorus.

Will you meet with us there,
All the joys and the blessings to know?
Come and meet with us there,
For to Laurel we all are to go.

We will see Mr. E. E. Lee,
With his smile and his wonderful pep.
He will tell us just how we can be
Unions strong that will have a big "rep."

(Chorus.)

There'll be music, the best in the land.
There'll be songs that will stir every soul.
Every speech will be wonderfully grand,
And a thousand to go is our goal.

(Chorus.)

THE CONVENTION.

It seems that there has been a great deal of confusion as to the

time of the meeting of the Sunday School B. Y. P. U. convention this year. Some have thought that it was to be the same time it was last year. Some have thought that it was to be March 15-17, and some have thought that it was to be March 8-10. After all of these different opinions have been expressed we went to the minutes of the last meeting and find that the time given by the nomination committee and accepted by the convention was and is March 8-10, the Tuesday after the first Sunday in March, beginning that evening and running through Thursday the 10th. That time was fixed by the convention and so that will be the time we will go to Laurel. "You are Going" is our motto, "I am Going" ought to be your motto. So let it be.

The above song will help to deepen the interest of your union in the convention if you sing it as it ought to be sung. Don't let it drag. Sing it fast and with lots of spirit. It has a message so make it count. Notice the last line, "A thousand to go is our goal." We will have that many all right, but read what Mr. Hurst has to say about the way they are getting ready for us, both in this column and then on the front page, and don't ever think that they will not take care of a thousand and more. Let's Go.

How Many Days. 45.

You should have seen the way the Columbia Senior union entertained the new members that came to them just a short time ago from the Junior union. Mrs. Ella Mae Stringer the Corresponding Secretary of the Senior union tells about it. They had about forty-five present and had a most enjoyable time. That is the right spirit for the unions have toward those timid, yet enthusiastic juniors that have been graduated into the senior union. Let every senior union do likewise.

New Officers for the Union B. Y. P. U. Panola County.

A letter from Miss Clyde Hughey the corresponding secretary of the Union church B. Y. P. U. gives the following list as the new officers for their wide-awake B. Y. P. U. They are looking forward to this year 1921 as being the best year yet in their B. Y. P. U. work, and with a spirit like theirs we can count on them doing the thing right. The new officers are: Mr. Willie Crumby, president; Mr. Travis Scallorn, vice-president; Mr. Tommie Childress, secretary; Miss Clyde Hughey corresponding secretary. The group captains are: Miss Pauline Smith, Miss Alberta Yancey, Mr. Ira Grist and Miss Doris Smith.

Clarksdale.

It was the pleasure and privilege of the State Secretary to spend several days with the Clarksdale church and B. Y. P. U. There is a splendid B. Y. P. U. organization,

there, doing fine work and although our work began on Thursday evening, there was a good large crowd there, and they were there for work. Several weeks ago this union studied the B. Y. P. U. Manual and diplomas were issued to ten names we herewith give. They all made good grades. They are all much interested. Bro. Ball, the pastor, is a real B. Y. P. U. pastor, and Miss Urcelle Butler the president, is a real B. Y. P. U. president. A Junior union has just been organized with Mr. S. D. Butler as Junior Leader. The names of those taking the Manual are: Mr. S. D. Butler, Miss Annie Day, Mr. A. C. Hawkins, Miss Margaret Denmam, Miss Bessie Denman, Miss Cecilia Gole, Dwight Baker, Leonard Baber, Hoxie Toler, Myra McLin.

Watch for the Honor Roll next week.

Laurel Convention March 8-10.

MUSIC THAT WINS

is our great Gospel Song Book for 1921. It contains 160 pages. Much of it is new music for 1921, a number of selected pieces, and a number of the old tunes of the church are used. Price, 35 cents per copy, postpaid. Send 25 cents and 8 names of Singing Teachers, Singers, Sunday School Superintendents, and get one sample copy.

THE TEACHERS' MUSIC PUBLISHING CO.,
Hudson, North Carolina

Millions of Cabbage, Tomato and Sweet Potato Plants.—Cabbage Plants, Wakefield, Flat Dutch, 500 for \$1.00; 1,000, \$1.75; 5,000, \$7.50. Tomato and Sweet Potato Plants, leading varieties, 500 for \$1.25; 1,000, \$2.25; 5,000 or over \$2.00 per 1000.
CLARK PLANT CO. Box 168, Thomasville, Ga.

AN OUTSTANDING OBLIGATION

Justice Demands It

Honor Enforces It

Good Sense Suggests It

Sympathy Requires It

Obedience Enjoins It

It is not a charity. When the denomination ordains a man to the work of the ministry, she says to him: "Separate yourself from the sources of worldly things, and we will minister to you in material things."

The churches cannot break their solemn pledge. It is in the very highest sense a debt, and should be so honored as an imperative obligation owed to those who use their days of strength in the Lord's service.

It is not good sense for the churches to let their worn-out servants come to pinching need and humiliating poverty. If the father lies wounded on the field of battle, uncared for, can we expect the son to fill his place in the depleted ranks?

The loneliness of these old men, worn out in the service, shut up oftentimes within the four walls of their rooms, and the dependence of the widows and orphans who have shared the privations of those whose tired bodies rest under the mound, is a pathetic, mute appeal.

The support of the ministers of the Gospel is not a matter left to the whims of men. Having no inheritance among the children of Israel, the Levites, were assured against want from the cradle to the grave, and their widows and orphans after them. Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel. "Lord God of Hosts, Be With Us Yet, Lest We Forget."

WRITE FOR INFORMATION.

Wm. Lunsford, Cor. Secy.

618 SLAUGHTER BUILDING

DALLAS, TEXAS

"HEALING THE SICK AGAIN."

As stated in my last article the issue on this question is not whether Christ and the Apostles performed miracles of healing as well as other miracles—no one has denied this; no sane man would deny it; unless he were an infidel—but the issue is, "Has God made healing of the body a permanent part of the gospel and enjoined it upon the ministry for all time to come?" Not a single passage of scripture quoted by Bro. Jordan in his so-called "deadly parallel" prove anything more than has been freely admitted—that Christ and the apostles performed miracles. Not a single one of them carries the matter beyond the apostolic period unless we are prepared to accept without question Bro. Jordan's unique but preposterous interpretation of Isa. 53:4. But he quotes the very passage that cuts his own throat on this—Matt. 8: 16, 17. Which says "When the even was come they brought unto him many that were possessed with devils; and he cast out the spirits with his word; and healed all that were sick; That it might be fulfilled which was spoken by Esaias the prophet, saying himself took our infirmities, and bare our sicknesses."

Here Matthew plainly states that Christ performed these miracles in fulfillment of Isa. 53:4. Then what ever Isa. 53:4 means was accomplished; not upon the cross as Bro. Jordan says; but by direct miracle before Christ came to the cross.

Answering in the words of my opponent, I may ask, "Which will you believe? Matthew or Jordan?"

If the brother is true to the tactics he followed in his other article he will try to shift the issue at this point and answer that Christ also forgave sins before he came to the cross. But mind you his argument on this passage was that the prophet had in mind Christ's suffering upon the cross when he spoke of "healing our sickness". Let me call your attention to his own words in proof of this fact. He says in this passage, "Isaiah's bore our sickness and Peter's bore our sins," both refer to Christ's one act on the cross." Again he says conclusion 2 "Christ made atonement for both (sin and sickness); according to Isa. 53". He puts Isa. 53; 4, 5, together, and says emphatically that Christ fulfilled "both" by one act upon the cross and thus made an atonement for the diseases of the body and the sins of the soul". But Matthew denies this falacious reasoning and says Christ fulfilled the part that refers to the bodily afflictions before his crucifixion and Peter tells us that he fulfilled that part of it that refers to sins of soul on the cross 1st. Peter: 2; 24. If Isa. 53; 4, 5 are to be taken as Bro. Jordan contends and both to be fulfilled by "one act of Christ on the cross" how could Christ fulfill one at Capernaum as Mathew says and the other fully three years later at Jerusalem as Peter tells us? Will some of these Divine Healers who still possess miraculous powers tell us? Don't all speak at once brethren. But this is not the only absurd predicament in which Bro. Jordan's position involves him. Hear him again in his own defense. Conclusions 1, 2,

8, 4 and 5; (I state them in this way to get them in logical order) "Sin and sickness are closely related, and have one cause". "Christ made atonement for both, according to Isa. 53; 4, 5." "Both are included in the atonement and both must be and are included in the great commission, according to Mark: 16, 17, 18. (Here I ask the reader to turn to MK. 16; 15 to 18, and see if verses 17, 18, are really a part of the commission to the disciples or merely a promise of blessing upon their ministry.) If we preach the one for the same reason we must preach the other." "Both are fundamental and to preach a full gospel we must preach both."

Now let's see how wide of the mark Bro. Jordan shoots in all his hasty conclusions. I promised to show you that these conclusions are contradicted by all the known facts in the case both actual and circumstantial. This iniquity began to work in the third century after Christ at which time the book of James was admitted for the first time to a place among the books of the Bible. It has broken out periodically every few centuries; but this is the first time to my knowledge that Baptists have ever become its champions. They have always been its stoutest opponents and quick to expel any of their ministers who claimed to exercise powers of divine healing or prerogatives.

Bro. Jordan cannot find one single passage of scripture in all of God's word that connects our bodily diseases with Christ's atoning sacrifice upon the cross; even if he can work miracles.

The one passage (Isa. 53; 4.) which he tried so hard to "twist." (I use his own brotherly language) out of place to prove his hideous theory, we have seen utterly fails him.

If, as Bro. Jordan says, "Christ made an atonement for our bodily diseases and that it is an essential part of the gospel and must be preached to preach a full gospel", then every New Testament preacher from John the Baptist to John the Beloved grossly and inexcusably failed of their imperative duty and are miserably guilty of either criminal ignorance or neglect.

And more, Bro. Jordan's falacious reasoning would convict the angel Gabriel of a conspiracy to keep back the truth.

In announcing the birth of Christ Mat. 1; 21 the angel said "Thou shalt call his name Jesus for he shall save his people from their sins." Why did not the angel tell the whole truth here and say with Bro. Jordan that he would also "save his people from their sicknesses? There is no good reason for holding back this half of the truth on the part of the angel if it be a truth

The people would have been glad to hear it. All of us could wish it were true and here was the proper place to tell it; but the angel left it out of his message and, as the scriptures say we will have to "groan within ourselves waiting for the adoption to wit the redemption of our bodies" Rom.: 8; 23. Not only this but John the Baptist the herald of Jesus Christ failed utterly to tell us one solitary thing of this great fact Bro. Jordan reasoned out for

us. Jno. 3; 3 to 36.; MK. 1; 4. Here the great Baptist preacher calls the people to repentance and faith in Christ for "remission of sins" and "eternal life" but not one word about healing the body. Did the Harbinger of Christ just tell half of the benefits the believer was to receive from him? Why do you suppose he concealed the other half of the truth? He certainly wasn't afraid to preach it all for he was a mighty fearless man.

In the face of this illustrious example of their first great preacher it is no wonder Bro. Jordan has to bitterly bewail the fact that "Baptist have sadly neglected this part of the gospel." But Bro. Jordan's erroneous theory that a preacher fails of his duty who does not make divine healing a part of the gospel message to the lost viciously reflects upon the honor and integrity of Christ himself. In Christ's great discourse to the sinner (Jno. 3; 1 to 21) he mentions over and over again the fact that he came to save men and that all who believe are to receive everlasting life; but is completely silent on the healing of the body.

He preached on numerous occasions like Jno. 5; 24; 10; 9, and exhorted the people to believe in him and be saved; but not in one place did he ever tell the people that he had come to heal their bodily ills and exhort them or invite them to come to him for that purpose. Can any one man explain why Christ should fail to say one word on this question if Jordan's theory is true. Bro. Jordan will doubtless say Christ did heal folks. To be sure he did; but he is here contending

that healing is a part of the gospel and must be preached or a full gospel is not preached. Christ did not preach it in a single instance. Did Christ preach the gospel or did he preach only half of the gospel? Why did he leave out the other half? Will Bro. Jordan tell us? Jordan says Christ put divine healing in the great commission. Let's see if he did.

If Christ included the healing of the body in his commission to the Gentiles; I am ready to accept it as a fact whatever else may be lacking and join Bro. Jordan in proclaiming it to the world. I want to follow my Lord's command in all things. One word from him will settle the question with me. I will stake the whole issue absolutely upon this one fact. Will you please cite me. There is no use or need for Bro. Jordan to make farfetched and sophistical arguments on Isa. 53; 4. to sustain his cause if he can show that Christ included this matter in his commission to the church. I hope in another article to show that Bro. Jordan is completely mistaken in this as he was in Christ's making atonement for our sickness. If as I have shown the foundation of his castle is faulty the superstructure is more so.

E. A. RUSHING.

CABBAGE PLANTS, FULWOOD'S FROST PROOF

Millions of large stocky frost proof cabbage plants ready to ship at once. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices 1000 to 4000 at \$2.00 per 1000, 5000 and over at \$1.50 per 1000 by express or mail collect. Prices by mail postpaid, 100 for 35c, 500 for \$1.50, 1000 for \$2.50 postpaid. Satisfaction guaranteed or money returned. P. D. FULWOOD - - - - Tifton, Ga.

**HASTINGS' SEEDS**

RIGHT NOW is the time to plan your spring planting. Home gardens are needed more than ever, as food prices are still high and money is scarce. It is your duty to grow a full home garden this year as a money-saver. We have a surprise for you in our big new catalog—20 full-page plates of vegetables and flowers in full natural colors, the finest work of its kind ever attempted. You need this useful seed book in preparing for your garden, farm or flower beds.

Send us your name and address if you are not already a customer so we can mail our catalog to you. It costs you nothing and we want you to see it if you expect to plant seeds of any kind this year.

H. G. HASTINGS CO.

"The South's Seedsmen"
16 W. Mitchell St. ATLANTA, GA.

PROGRAM.

Fifth Sunday meeting of Chicasaw County Association, to be held with Vanleet Baptist Church beginning Saturday morning, Jan. 29, 1921.

9:00. Devotional—E. Usher.
9:30. Positive evidences of regeneration—J. A. Huffstatler.

10:00. What is the body of Christ?—W. H. Hodges.

10:30. Why the name Baptist?—J. S. Price and J. H. Ford.

11:00. Opportunities and possibilities of Chicasaw County Association—J. A. Carmack and J. F. Tully.

12:00—DINNER.

1:30. What the church expects of the Pastor—A. T. Stovall and W. W. Weaver.

2:00. How does Baptism save us?—W. C. Ballard and J. A. Huffstatler.

2:30. What should be the attitude of the church toward worldly amusements?—Tom Mitchell and J. T. Sargent.

3:00. Query box.

6:45. Devotional.

8:30. Baptism of the Holy spirit; Do we receive it; If not why not?—Chas. Nelson and J. A. Carmack.

9:00. Exegesis of Isa. 52: 15, and Eze: 36:25.—W. H. Hodges.

SUNDAY MORNING.

9:00. Devotional—W. C. Ballard.

9:30. What is meant by the words, Kingdom of God?—J. L. Powell, J. F. Tully.

10:00. Cost and worth of Baptist principles—J. S. Price, G. D. Riley.

11:00. Sermon—W. H. Hodges.

We extend a cordial invitation to all.—Come!

S. C. ANDREWS, Pastor.

GOLDEN WEDDING.

On Dec. 29th, 1870, fifty years ago, at the home of Richmond Walker in Simpson County, his two daughters, Emily and Orlena were given in marriage by a double ceremony to Messrs. A. T. Longino and A. H. Dale. These two couples have lived near by this home, Mr. Longino being now in Lawrence County and Mr. Dale in Jefferson Davis. So on December 29, 1920, they celebrated their "Golden Wedding Day" at Old Hebron church in Jefferson Davis County. There was present a great throng of people, despite wrecked bridges and bad roads. The old church was most tastefully decorated and made a lovely appearance. At eleven o'clock the congregation was called to order by the pastor, J. P. Williams in charge. After a few songs by the congregation, twelve little girls bearing a gold and white wreath sweetly singing a lovely chorus marched down the aisle. They were followed by eight stalwart sons of these couples then the brides and grooms who halted before the altar where a wedding ceremony was performed, minus the vows, and a brief invocation. Then the parties were seated. A fifteen minute talk, by J. P. Williams, came next. Then a reading by Miss Ruth Chapman, and a solo by Miss Gussie Dale Chapman, both rendered in a lovely manner. A talk by brother J. R. Carter was next. He spoke most tenderly of his former relation to these good people when a young pastor. They reply.

had been a blessing to his whole after-life. He paid a splendid tribute to their families. Then a solo was impressively rendered by Mr. Ray Walker an accomplished musician. A talk by Ex. Gov. Longino, expressing appreciation of the honor shown his kinspeople, being brother to one and uncle to the other of these men, was quite interesting. He paid a splendid tribute to the memory of Eld. Norvell Robertson whose teaching had much to do with the making of splendid manhood and womanhood in the past generation. A voluntary word by a lifelong friend, Mr. I. N. Bush closed the program except the closing song, "God be with you till we meet again." After the benediction by Bro. Carter, a sumptuous feast was spread and a most joyous repast and social hour, rather hours, followed, when friends old and new seemed bent on excelling each other in good fellowship and happy greetings. This closed a golden day in the lives of many and memory of all.

The Dead Sea.

I looked upon a sea, and, lo! 'twas dead.

Although by Hermon's snows and Jordan's river fed.

Whence came a fate so dire? The tale's soon told.

All that it got it fast did hold.

All tributary streams found here their grave.

Oh, sea that's dead, help me to know and feel

That selfish grasp and greed my doom will seal.

Help me, O Christ! my best, myself to give,

That I may others bless, and like Thee live.

—Unknown.

"Yes, I played Hamlet once," reminisced the seedy man in the long coat trimmed with grease spots. "Indeed! Did you have a long run?" "About six miles, as I remember it," was the sad people when a young pastor. They reply.

NOTES AND COMMENTS.

Pastor J. L. Hughes has resigned the work at Philadelphia and will move to the Bay Springs field, consisting of Bay Springs, Sylvaena and Montrose churches, the latter part of January.

Rev. W. L. Grafton has located at Noxapater in Winston County where he goes as associational mission worker for Winston and the northern part of Neshoba counties.

We sympathize with Rev. E. A. Breland of near Union in the death of his ten year old son, Barney, who died January 1, 1921.

Died—Mrs. Harriet Barnett died at her home eight miles west of Philadelphia on Dec. 23rd, and was buried in Good Hope cemetery Dec. 25th. She was about 96 years old. She leaves a large family of children and grandchildren.

As stated some time ago the fifth Sunday meeting of the Neshoba County Association will convene with Hope Baptist church on Saturday before the fifth Sunday in January for a two days meeting. Program will appear in the Record. Some of the speakers announced are State S. S. Secretary, J. E. Byrd, District worker H. T. McLaurin, County Mission worker E. C. Hendrick, Rev. J. L. Hughes and Rev. F. M. Breland. A good meeting is desired.

AN ASSOCIATION CENSUS.

At a meeting of the executive committee of the Sunflower County Association it was unanimously agreed to look after the neglected communities in the county. To do a more intensive work, purpose for which our old association was dissolved and smaller ones organized. To begin this work aright it was decided to have a joint meeting of the executive committee and pastors of the association to meet and decide on ways and means to take a census in March.

J. A. MAXWELL,
Clerk of Association.

The members of Bowling Green Baptist church, remembered their old Pastor, Rev. O. P. Bentley, (now Pastor of East Thomas church, Birmingham, Ala.) by sending a box of syrup, fruit, sausage etc.

A good man like Bro. Bentley is worthy of remembrance and his example shall always be a shining light in our community.

We wish for him everything good in his new field of labor.

A MEMBER.

Panhandler: "On de level, mister, I ain't et nothin' fur t'ree days."

Prospect: "Nothing like exercising one's will-power. You're off to a good start; now don't let anybody forcibly feed you."

A LEOPARD CANNOT CHANGE ITS SPOTS

Mr. Dodson, the "Liver Tone" Man, Tells the Treachery of Calomel.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for a few cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It can not be trusted any more than a leopard or a wild-cat. Take Dodson's Liver Tone which straightens you right up and makes you feel fine. Give it to the children because it is perfectly harmless and doesn't gripe.

NEWS IN THE CIRCLE

(Martin Ball.)

A gracious meeting has just closed at Warrensburg, Mo., Rev. C. A. Westbrook, pastor. Dr. R. M. Inlow did the preaching. There were 44 additions to the church.

Prof. Harry Clark, of the University of Tennessee, becomes Educational Secretary of Tennessee for the State Board of Missions. He is said to be a strong man.

The proportion of Baptists in Mississippi to the population of the State is one in three, including negroes. This according to the latest census reports. As far as others are concerned they might as well come on and make it unanimous.

There will be a gathering of the leading Baptist women from every Southern State in Nashville, Tenn., January 25-28, to confer on the general phases of their organized church work. They will also plan for the collection of their pledges to the 75 Million Campaign and plan for other activities. Dr. E. Y. Mullins will address them.

Gospel singer, Sam N. Elsey, who has been working with Evangelist, J. B. DeGarno for two years, has announced that he will now work independent. He is a great leader of music.

Pastor E. G. Stephen, of Rich Square, N. C., has resigned the First church and accepted a call to the pastorate at Spring Hope, same State.

The Pope has issued a decree against the Y. M. C. A., saying the organization corrupts the young men's faith. That may be true, but it has been the work of Catholicism from its very beginning.

It ought to settle the minds of the people as to Premier Lloyd George's church relationship when he declared to Drs. Mullins and Gambrell, that he is a member of a Baptist church in London of the strictest sort. We are glad to have this testimony.

According to the Year Book Baptists in the world number 8,643,814. In the United States we are credited with having 7,504,447. We ought to do great things for the Kingdom.

Rev. L. McB. White has resigned the care of the church at Chester S. C., and accepted a call to the First Church Kingston, N. C. He has served the Chester church since 1918.

Will some one who is familiar with the facts, give us some statistics of the B. Y. F. U. When organized first. How many unions in the State and the United States. This scribe has been asked for the information and was unable to furnish the facts.

Dr. Victor I. Masters, Publicity Secretary of the Home Board, has

been elected Editor of the Western Recorder, Dr. J. W. Porter having resigned. Dr. Porter will return to the pastorate.

State Mission Secretary, O. E. Bryan, who has been serving as business manager of the Western Recorder, has resigned. His successor has not been chosen. The State Board wanted all his time in the Mission work in the State.

The Interchurch World Movement is dismissing its employees and selling out its typewriting machines. It did not move much after all the bluster and flurry. Some men threw away much money on the bubble.

A prominent Presbyterian preacher in Beaumont, Texas, was recently baptized by Rev. A. E. Booth. He was for twelve years pastor of the leading Presbyterian church in Beaumont. His name is E. P. Kennedy. Some are seeing the light.

There were 49 additions to the church in a meeting recently held in Martin, Tenn., by Pastor T. A. J. Beasley. He had as leader of the music Rev. J. A. Bell. They are both Mississippi men.

The church at Dallasburg, Ky., has called Rev. J. W. Black. He has resigned at Jackson, Ky., and will move at once on his new field.

Miss Mary Worthington, who has been serving as W. M. U. Secretary in Illinois for sometime, has accepted a call to a similar position in Ala. Miss Ren Lay succeeds her in Ill.

In a meeting just closed at the Woodward Avenue church, Atlanta, Ga. there were 579 additions. Rev. Frank Jackson did the preaching. Rev. T. T. Davis is the happy pastor.

The Baptists of North Carolina have decided to locate their hospital at Winston-Salem. This city gives them a site and a \$100,000 plus.

In Henderson, Ky., a moving picture manager was fined \$62.00 for operating his business on Sunday. The pastor and the good people fought the battle through and got results.

Home Board Evangelist, H. H. Stevens recently held a fine meeting with the Proximity church, Greensboro, N. C. There were 100 professions of faith. Nineteen declared for definite service for the Master. Pastor C. M. Murchison is rejoicing.

Dr. A. T. Robinson's latest book entitled, "Luke the Historian in the Light of Research," has been revised and enlarged. It gives some splendid arguments for the truth of Luke's Gospel and the Acts of the Apostles. The book should have extended reading. Order it through the Record Publishing Co.

Prof. L. P. Leavell will be in Louisville, Ky., the second week of Mid-term examinations. He goes for a course of instruction with the student organization of the Seminary.

Rev. J. R. Socacin, interpreter for Drs. Mullins and Gambrell while they were in Roumania is back in the

Louisville Seminary for his life work.

Rev. F. U. Harding, a brother of President-elect Harding, is serving as a Baptist Missionary, under the Northern Board, to the Garos in Assam.

BAPTISTS MADE BIG GAINS.

According to information just compiled by Dr. E. P. Alldredge, secretary of the department of survey, statistics and information of the Baptist Sunday School Board, received here, "the white Baptists of the south have increased more than two and a half times as rapidly as the population of this section during the past ten years."

The report states that "the Baptist increase in membership since 1900 has been 84.1 per cent, while the gain in population for the south during that time has been 22 per cent. The gain in annual contributions to missions and benevolence during the same period has been nearly 1,000 per cent. These tabulations are made up from the annual reports of only those local churches which co-operate with the Southern Baptist Convention.

"By way of comparison," the report shows "that in 1900 Southern Baptists had 737 associations, while today there are 925, representing a gain of 25.5 per cent; in 1900 there were 18,963 local churches, which number has been increased to 25,305, a gain of 33.4 per cent; there were 1,604,413 bona fide members in 1900 and 2,961,348 in 1920, a gain of 84.1 per cent; 9,711 Sunday schools 20 years ago and 17,686 today, an increase of 82.1 per cent; 639,944 Sunday school pupils in 1900 and 1,835,936 today, a gain of 187 per cent. Annual gifts to missions and benevolence in 1900 were \$701,323.38, while this sum was increased to \$7,931,226.58 today, an advance in 20 years of 945.3 per cent; total contributions per year to all purposes in 1900 were \$3,069,506.52, while by 1920 they had climbed to \$21,327,446.67, an increase of 594 per cent, and the value of local church property in 1900 was \$19,437,323, while in 1920 that valuation had climbed to \$74,273,728, an increase of 282 per cent.

In Memory of Bro. Joseph Volentour.

On December the 7th, 1920, the death angel came to Brother Joseph Volentour, with a summons to come home to his Christian life's reward.

Bro. Volentour was born in Belgium, July 20, 1848. Came to Pennsylvania in 1871. He lived there nine years and moved to Mississippi, Rankin Co., three miles out of Jackson, where he lived the remainder of his life. He exercised faith in Christ and joined Pearson Baptist Church in 1908. His pastor had always a welcome place in his home and he lived a quiet devoted consecrated Christian life until death. Bro. Volentour married three times. His last wife, five sons, one daughter and a host of sympathizing friends are left to mourn his loss. His body was laid to rest in the Pearson Cemetery; but the real man, the spirit, is not there it has gone to the God who gave it.

My heart is poured out all the more in sympathy for these grief stricken ones from recent experience for having given up my father about the same age.

D. W. BISHOP.

"Diamond Dyes" Tell You How

A Child can Follow Directions and get Perfect Results

Each package of "Diamond Dyes" contains directions so simple that any woman can dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

Renwar, vs. Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says, "One 50c bottle has done me more good than all sanatorium treatments, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.

KENNINGTON'S JACKSON, MISS. Mississippi's Best Store

Complexion Worries

don't last long if you use TETTERINE. It insures a soft velvety skin free from pimples and other skin sores. Pleasant, antiseptic, healing. Fine for baby's Rash, Prickly Heat, Hives and Eczema. 60c at all druggists or from Shuptrine Co., Savannah, Ga.



Great Novelities 20cts.

AUTUMN GLORY. A new hardy plant. The most showy Autumn bloomer, surpassing all others. It is the latest to bloom, showing its full glory after frost has killed all tender flowers. Greatest novelty in 25 years. Succeeds everywhere, reaching perfection the first season from seed, and continues blooming for years. 20 cts. per pkt. With each order we send one trial packet each of **PINK WOOLFLOWERS**, new—nothing can surpass the mass of pink flowers which it shows all season. **DAHLIA LORD GOFF**, lilac pink, in great profusion. Blooms in 3 to 4 months. **JAPAN HYDRANGEA**, new hybrids of all colors. Magnificent. **DIENER TOMATO**, grows to weigh 8 lbs. As smooth and beautiful as an apple. Most startling new vegetable. And our Big Catalog, all for 20 cts. Big Catalog, free. All flower and vegetable seeds, bulbs, plants and new berries. We grow the finest Gladioli, Danians, Cannas, Irises, Peonies, Perennials, Shrubs, Vines, etc. All prize strains—many sterling novelties. **JOHN LEWIS CHILDS, Inc.** Floral Park, N.Y.

ACHES

women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

CABBAGE AND ONION PLANTS—Genuine Frost-proof, grown in the open field at Texarkana, Arkansas. Plants will stand colder freezes than those grown farther south and east. Strong, hardy, well-rooted plants, moss packed around roots of each bundle of fifty plants and each bundle labeled separately with name of variety. Cabbage varieties: Early Jersey Wakefield, Charleston Wakefield, Succession, Early and Late Flat Dutch. Onion varieties: White Bermuda, Yellow Bermuda. Prices prepaid parcel post. Prices: 100 for 50c; 200, 85c; 300, \$1.10; 500, \$1.50; 1,000, \$2.50; express collect, \$2.00 the thousand. Full count, prompt shipment, safe arrival and satisfaction guaranteed. **UNION PLANT COMPANY, TEXARKANA, ARK.**

MISSISSIPPI COLLEGE.

Judgment day is upon us and everybody is busy this week on the first semester's examination. Our second semester begins the 25th of January. Let those who expect to enter then take notice.

It was remarkable that we lost so few students from our rolls. Christmas. Only about a half dozen failed to return. Quite a number of new men are on the ground and others will come in on the 25th. We should reach the 400 mark this term, but it will take a hard pull. To date this has been our greatest session.

Financial conditions are distressing with many of our men, but we have a few hundred dollars in our loan fund and every effort is being made to float the men out especially since it is a fact that few of them can get good jobs at home. If we had an additional thousand dollars we could keep every man here who will have to leave on account of shortage of funds. Everybody is making the same fight and are winning.

Cordially yours,
J. W. PROVINE.

IN MEMORY OF MRS. SARAH POOLE WOOD.

On November 25, 1920, the immortal spirit of Mrs. Sarah Poole Wood of the Rio Community in Kemper County, Mississippi, took leave of its mortal tenement and winged its way to that "house not made with hands eternal in the heavens" to enjoy the reward of the faithful who have performed well their duties on earth.

Mrs. Wood was born in Butler County, Ala., October 3, 1845, and was a daughter of Samuel Poole, one of the early settlers of Kemper County. She was married to Dr. J. O. Wood on February 17, 1867. She was the mother of five children, two of whom died at an early age, and three of whom are living now, viz: Dr. J. H. Wood of Georgetown, Mississippi, Mrs. W. M. Hollis of Jackson, Miss., and Miss Birdie Wood of Kemper County.

Mrs. Wood joined the Zion Baptist Church in Kemper County when about sixteen years of age and remained a consistent and active member thereof until her death. She was a woman of noble ideals, of exalted Christian character, and performed cheerfully and faithfully the duties of life. She was a tender, loving mother, a dutiful, faithful wife, and a kind and sympathetic neighbor. She was universally loved in her neighborhood. Being the wife of a country physician she came in contact with the sick and the suffering and was ever ready to minister to the sick and to comfort those who were bereaved.

It was my good fortune to be a near neighbor to her during the period of my childhood and youth and to me she was an ideal of all the womanly virtues, and I have always felt for her a sincere friendly affection. Now she is dead and we shall not on this earth look upon her kindly features again. She is dead—that is to say her spirit has flown and her body has been con-

signed to Mother Earth but her noble life will live in the hearts of those who knew her, and time can never wholly efface the memory of good deeds and worthy ideals. They will live through countless years as examples worthy of emulation. A good woman or man can not wholly die. The memory of the name may perish but example lived will be caught up and reflected in other lives and be transmitted to other generations. She has not lived in vain.

Mrs. Wood leaves a large concourse of relatives and friends to mourn her departure but the sorrow caused by her loss is mitigated by recollections of goodly deeds and words. One by one old friends die and leave behind those who come after them the duties of worldly affairs. May we take up those duties cheered by the examples of those like Mrs. Wood who have done their part well.

GEO. H. ETHRIDGE.

MRS. ELIZABETH BRUCE.

Mrs. Elizabeth Bruce surrendered her house of clay December 19, 1920, to join the redeemed of the Lord in portals of glory.

Being 90 years old she lived to see her 5th generation. She, with her son Robert, six daughters, a good many grand children and their children, are members of her church at Sherman.

She must have become a Baptist in childhood, for Benjamin Bruce married Elizabeth Allen in her sixteenth year and he was made stronger by her right walk and godly conversation.

Her life for many years was one of admiration to this writer.

Her immediate family are Bettie, Eliza, Nannie, Bruce and Alice Bean and Eunice, her lovely young daughter. Mrs. Martha Kelly, oldest of the six, Mrs. John Caldwell youngest. All feel their loss but can say we shall see her robed in white when the Lord comes to make up his jewels.

Written by A Friend.

SHUBUTA BAPTIST CHURCH.

The year nineteen hundred twenty was a good year for the Shubuta Baptist church. Dr. A. R. Willett was called indefinitely and he accepted the call. The Sunday School is running over the one hundred mark in those present, the W. M. U. is doing fine work, the Sr. B. Y. P. U. doing nicely.

Rev. Roy Chandler "married himself a wife" here during the four years he was the pastor of this church and they spend their Christmas with Mrs. Chandler's people and he preached us a fine Christmas sermon. He is going back into the pastorate and Mississippi should get him back as pastor.

The two thousand dollar budget for home uses was over subscribed. This budget includes putting the Baptist Record into every Baptist home in Shubuta.

Dr. Willett read the church covenant today (Jan. 9) and preached an able sermon on it to the delight of a good congregation. We use the individual glasses in observing the Lord's Supper, the members occupying every other pew; the bread is distributed and all partake at once; the wine is then distributed and all partake of it at the same time, after which the glasses are taken up and all go out.

W. H. PATTON.
Shubuta, Miss., Jan. 9th, 1921.

The origin of the bagpipe was being discussed, the representatives of different nations eagerly disclaiming responsibility for the atrocity. Finally an Irishman said: "Well, I'll tell you the truth about it. The Irish invented it and sold it to the Scotch as a joke; and, begorry, the Scotch ain't seen the joke yet!"

The St. Louis Globe-Democrat sums up the population of the United States into four social divisions: The proletariat, the salariat, the plutocrat, and the where-are-we-at.

It is probably true, as a Southern paper remarks, that a large proportion of our troubles is caused by too much bone in the head and not enough in the back.

A Big Doll For You D-L-Y D-M-L-

What is the name of this doll? Fill in the blank spaces above and complete the Doll's name.

This is easy, try it. Write Aunt Alice and tell her what the name of this Doll is, and she will tell you how you can get a beautiful Doll over 15 inches tall, jointed at the shoulders and hips. It is not a cloth doll to stuff, but a real doll wearing a beautiful gingham dress with a cute little cap, socks, and buckled slippers. It is a Doll that little girl would enjoy making dresses, coats and caps for, so be the first in your neighborhood to get one.

Aunt Alice has a Doll for every little girl, so be sure and write and tell her your name and address TODAY and she will send you her big free Doll offer.

Address your letters to
AUNT ALICE
109 Copper Bldg., Topeka, Kansas.



STARKE'S UNIVERSITY HOME SCHOOL, MILITARY Individual attention, intensive and thorough, develops mental power. Night study under supervision of teachers. Military training which produces alertness, secures obedience, promotes health. House mother for small boys. Teachers live with boys. Modern steam heated dormitory. Play ground and athletic field. Cigarettes and tobacco prohibited. No hanging. Highly commended by patrons and colleges. For further information write. J. M. STARKE, Montgomery, Ala.

THE SANITARY Individual Communion CUPS List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request. Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

WHEELER Business College BIRMINGHAM, ALA. "WHEELER STUDENTS GET THE BEST POSITIONS" Call or Write for Free Catalogue

BLMYER B. CHURCH BELLS. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

CANCERS CURED AT KELLAM HOSPITAL. 1617 West Main St., Richmond, Va. It is known, beyond a doubt, and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, x-ray, radium or acids. Cancers are permanently cured at The Kellam Hospital, without the use of either. Physicians and surgeons treated free at the hospital.

ASPIRIN

Name "Bayer" on Genuine



"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Mono-aceticacidester of Salicylicacid.

The Gist of the Lesson 1921

By R. A. TORREY

The original Vest-Pocket Companion, which has had many an imitator, but none to compare with it! Note the Special Features:

Lesson Text in Full Emphasized Words and Phrases in Black Face Type Condensation of Thought Changes in Revised Version Noted Dates Given as Accepted by Best Scholarship. Exposition of Lessons for Study or Meditation.

POSTPAID 40 CENT.

The Baptist Record Book Store Jackson, Miss.

THE LAW AND 1921 MORALS.

The violation of the prohibition law is giving serious concern; so is the violation of other laws. We have had more than usual holiday crimes and holiday manifestations of recklessness.

A great wave of drunkenness passed over New York during the holidays. People gathered in the restaurants, cafes and cabarets and drank and ate themselves into stupidity and lubricity.

Things became so bad in Chicago a few months ago that the holidays found the force of the law so full of energy that the holiday crime was not noticable. There was a raid with a battle, in Wisconsin.

In West Tennessee there is much moonshining. This industry was formerly to the eastern part of the state and a few counties along the Tennessee River. Making whisky out of corn and rye is a business all over the country.

The manifestations of lawlessness are not entirely from liquor, nor are they from the lower classes. Recently there was a party given by the best of young men. They were members of the various associations. It was a young folk's party. It was given in a most respectable place. There was no liquor on the ground or in the house. It was brought in on the hip, with the result that there will be no more similar parties at this place.

Some of our New Year parties were marked by incidents of individual drinking which led to public drunkenness. Some of the dancing was disgusting. It was superheated jazz. Friday night at 11:45 an orgy of noise began in the city. That was harmless, but the dominant notes in the noise were the staccato tones of automatic pistols. Hundreds of young men in the business district unlimbered and began to shoot. An automobile passed in front of this office and out of either side there as a line of pistol fire. It was this way all over the United States.

Our young folks now begin at 11 o'clock and they end later, considerably later. Once the youngsters were supposed to be at home at 12:30. Indeed, the fond mothers used to sit up until this hour and their daughters would recount to them the details of the evening's enjoyment.

Young men are holding up other men at the point of a pistol for money. The street car conductors have to establish a reputation for being quick on the trigger in order to be safe from assault. We have several groups of highwaymen in jail awaiting trial; other groups are out on bond and they will not return. They can afford to pay and will continue to ply their trade in other regions.

One might say at the end of this statement that the prohibition law is a failure, and the law against highway robbery and pistol carrying is a failure, and that the law

against speeding in an automobile is a failure. These laws are not failures, but declaring a thing to be unlawful by statute will not destroy the thing.

In spite of the violation of the prohibition law there is less drunkenness in this country than when whiskey was sold in all the larger cities and most of the small towns. But the quality of drunkenness differs, because one in getting drunk now or in getting the liquor to get drunk on, violates the law, and this very quality adds to the evils that grow out of intoxication itself.

A severer law or a modification of the law would both be equally harmful at present. Law cannot enforce itself. Law alone cannot make a government successfully function and make the people law-abiding. There is no miracle of well-doing or evil-doing in a law. The law is a rule set down which makes a difference between good and evil as between the citizen and the government.

The trouble today is not in the law, and the relief will not come from the law. But relief will come if people somewhere are taught their duty to the state and taught also their obligation to observe the law.

Obedience to the law is a matter of conscience. If a man violates the state's statutes deliberately that man commits a sin just as much as if he violates one of the Ten Commandments. The sin may not be in the act itself, but in flouting the authority of the state.

Where is the beginning of the cure for these conditions? In the home, in the church and in the schoolroom, but principally in the home and in the church.

In the home there must be that refinement which would preclude the young man from recklessly firing a pistol or carrying it around on his person. In the home there must also be a moral teaching and the inculcation of a spirit of noblesse oblige which will cause a young man to refuse to carry on his person a flask of booze into a house of one who had invited him to a party, or cause a young woman to regard the smoking of a cigarette in public as absolutely unthinkable.

In the home the conventions must be taught, but somewhere a system of morals must be taught. A child growing up must be impressed with its moral responsibility. Righteousness is not preached by the state. The statutes of the state are not exhortations to goodness; they are mere rules.

Ministers and churches have made blunders in that they often run to the state and attempt to use its authority when they fear that their preachings and their teachings may fail. Without moral teaching, based upon religious definitions of morals, our government and our people will go to pieces. The government has no moral system. It can establish none. The principles of morality are older than the oldest civilization. A government may be based upon morals, but the morals are older than the government.

Morality must be taught in the home. Morality must be taught in

the churches. If the home and the churches give up this job then will chaos follow.

Getting it down to simple, child-like language, you have got to get back into a system where little boys and little girls are impressed with the beauty of doing right and the ugliness of doing wrong. There is need now, as there has not been for half a century, of a system of preaching and teaching in the churches where the old as well as the young are brought face to face with their duty to the God that made them and with their obligation to the state and society.

We heard a minister say yesterday that people complained about prohibition because they said it took away their personal liberty; then he said: "One must obey the prohibition law so long as it is on the books, because it is on the conscience of the citizen to obey the law, and the man who does not obey the law is a sinner in the sight of the Lord." He also said it was a sin to run an automobile at a breakneck speed in the city. The sin consisted not in breaking the speed record, but in violation of the law forbidding the act.

In the schools the teachers ought to get at the boys and tell them that after they grow up it would not only be sinful but unmanly to break the law, even in a trifling thing.

The law cannot enforce itself. The law is merely the rule. Necessity of obedience to the rule must come from the home, the church and the school.

Our present scheme of civilization is a conspiracy against the home. Many of the modern American homes are places to sleep occasionally, or used only for the purpose of changing clothes. A man in the country doing well is not content to live in the home of his fathers. He must move to the city and have a town house. A man in the city, if he is not encumbered with children, wants to run, with his wife, to a hotel. Many other families seek the apartment, even with their children, because apartment house life is an easy life. Many mothers and fathers, having elaborate homes, turn over everything to the servants, housekeepers and nurses, thereby shirking the family and parental responsibility.

We must develop home life with all of its spiritual influences. We must get back to the parental training, and we must make good citizenship a part of the teaching of every schoolday.

The pulpit, instead of being used for the discussion of modern scientific development, the general uplift the latest psychological movement, or the newer psycho-analysis, should again become the means of disseminating the knowledge of the Ten Commandments and developing a consciousness that the wrongdoer lights in his own heart a fire that will burn him forever.

Finally, our "best" older people should set a good example and behave themselves.—Commercial Appeal.

Young Thing: "I wonder why they call it 'free verse'?"

The Poet: "That's simple. Did you ever try to sell any?"

President-Elect Harding Says:

"I was talking about cabinet making a little while ago. Here are my inspirations."

He indicated the two portraits on the wall and the Bible upon his desk.

In considering men for places in the cabinet I have done my best to hold them up to Lincoln, to Roosevelt and to the teachings of the Scriptures. In weighing the fitness of this man and of that I have often asked myself:

"Is he the kind of man that Mr. Lincoln, the great Democrat, would have approved? Is he the kind of man who would have met the approval of Col. Roosevelt, the great American, and is he the kind of man who believes very devoutly in the Bible as the Word of God?"

"There have been some other tests to meet the exigencies of the new times, but don't you think that a cabinet composed of the quality of American citizens who would have been acceptable to Abraham Lincoln and Theodore Roosevelt and who reasonably meet the manhood test of the Bible is a pretty good conception? That is the kind of cabinet I hope to have."

"I don't like to talk about religion just for the sake of conversation. Hill, but I do believe that we need more of it in our American life, more of it in government, the real spirit of it. I think there should be more of the 'do unto others as you would be done by spirit of service."

"It might interest you to know that while I have always been a great reader of the Bible. I have never read it so closely as in the last weeks when my mind has been bent upon the work I must shortly take up. I have obtained a good deal of inspiration from the psalms of David, and from many passages of the Four Gospels, and there's still wisdom in the sayings of old Solomon, don't forget that."

She: "Do you write poetry?"

He: "The editors say not."

To abort a cold
and prevent complications take

Calotabs

The purified and refined calomel tablets that are nausealess, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Stop Pimples

Put an end to skin troubles and clear the complexion with TETTERINE. A pleasant and particularly effective salve used for years for all skin troubles. Soothing, pleasant antiseptic, healing. 60c at all druggists or from Shuptrine Co., Savannah, Ga.
Phone 2733 401 North Park St.

WET PROPAGANDA.

The propaganda in the following clipping will not deceive anyone:
"OFFICIALS SAY COUNTRY NOT DRY; PROSPECTS ARE NOT SO BRIGHT.

Washington Jan. 7.—(Leased wire. By George R. Holmes I. N. S. Staff Cor.)—Facing a condition of affairs in which the illicit whiskey business is shown to be one of the biggest businesses in America both from point of capital invested and the number of men engaged in it prohibition officials frankly admitted today that the country is not dry and that it won't be dry for at least a generation and that the only hope of making it dry now lies in ony hope of making it dry now lies in behind existing laws.

The enforcement people have gone just as far as they can go. Congress is cutting down their appropriations along with the general slashing, and even curtailment of the present forces may be necessary.

Meanwhile millions of dollars continue to be turned over into this biggest unrecognized business and thousands of men continue to engage in it.

Prohibition officials, among them John F. Kramer, National prohibition commissioner, see one hope—the

crystallization of public sentiment in favor of law observance and enforcement.

"I believe that sentiment is crystallizing," said Kramer. "I believe that this nation is dry forever, in that the prohibition law never will be erased from the statute books, neither do I think there is a possibility of light wine and beer amendment."

The very idea of there being as much capital and men engaged in the illicit whiskey business as there are in any big business is bosh. To say that these outlawed violators are more powerful than the law is foolish—Uncle Sam will make the laws drastic enough to send them to the "pen" and it will stop. The distillers, rectifiers, jobbers and saloon keeper could not run the legalized business without violating the laws. Think you then, that the American people will stand idly by and see the outlaws defiantly carry on a business that has been outlawed?

I unhesitatingly say that not one who reads this from youngest to oldest will live to see again Old Glory waving over a licensed distillery or saloon in America. I admit that there are many illicit stills being run in many sections of the country, but take note of the news items in the daily papers and you will see from the number of stills destroyed that it is becoming an increasingly hazardous occupation and soon the risk will be too great for any outlaw to run.

The liquor interests are organizing associations in every State that they can, trying to create an influence in which the Volstead Act cannot be enforced even by the power of the national government.

W. H. PATTON,
Shubuta, Miss., Jan. 12, 1921.

BACK IN MISSISSIPPI

I am now on this field after fifteen years of service in West Tennessee. I am now in Mississippi. I can hardly realize how it all happened, but God works not as men. Carrollton church is a great old church with a glorious past, and so is Valden, but with the reverses in the finances of our country both churches have lost heavily, but God is able of the broken branch to makes it bud, bloom and fruit for His glory. I covet the earnest prayers of the brotherhood for these two fields, together with North Carrollton. I am here, I hope, to be used of the Lord any way and any where for the ongoing of His Kingdom.

Yours by His grace,
J. T. UPTON.

RESOLUTIONS OF RESPECT AND SYMPATHY

Whereas on the morning of Monday, December 6th, 1920, the "Spirit Life" of our friend and brother, W. A. Madison took its departure to the world beyond, it is but natural that we, his fellow members of the Brooksville Baptist church, should regret what might seem to us his untimely going.

Therefore be it resolved:

That we fully appreciate the loyalty evinced by him for his church and will deeply feel his loss.

That we sincerely sympathize with his family in their loss of a devoted husband and a kind and loving father

and commend them to the care of Him, who alone can give them the comfort and peace so much needed in this their dark and trying hour.

That the foregoing be spread upon the minutes of the church, a copy be sent to the family of the deceased brother, and one each to the Baptist Record, Jackson, Miss., Brooksville News, and Macon Beacon for publication.—For the church.

J. M. CALMES,
W. F. REDWOOD,
E. C. HALBERT,
Committee.

RESOLUTIONS IN MEMORY OF MRS. LETHA ANN THOMPSON

Whereas, Mrs. Letha Ann Thompson was a faithful member of our Woman's Missionary Society, and, whereas in the providence of an all-wise God she was called from our midst by death Therefore, be it resolved, That in the death of Mrs. Thompson, we, the members of the Woman's Missionary Society of Fayette Baptist Church have lost a loyal friend and a faithful member.

2. That we shall miss her counsel and co-operation, but we bow with submission to the will and providence of an all-wise God who doeth all things well.

3. We, the members of the Woman's Missionary Society shall ever hold our beloved sister in loving remembrance, and extend to the bereaved family our deepest sympathy and prayers.

4. That a copy of these resolutions be sent to the sorrowing family, a copy to the Baptist Record and a copy spread on our minutes.

"She was waiting by the river
For the sinking of life's sun,
She was waiting for the summons,
For life's course was run—
For the call to meet her Saviour
And the loved ones gone before.
That will be a happy meeting
Over on the other shore.

"O! we all will soon be going,
To that home beyond death's stream.
Will it be the home of glory
Where the lights celestial beam?
Will her dear ones there be gathered
Over on the other shore?
An unbroken, happy family,
With her there to part no more."

MRS. JAS. OLIVER,
MRS. M. W. SMITH,
MRS. H. A. REYNOLDS,
Committee.

HEUCKS RETREAT.

Last year when the 75 Million Campaign was launched at this place, we had several difficulties to confront. Among them was, that two of our deacons opposed the campaign, but under God those of us who were in the work went over the top in face of all opposition.

In the beginning of this year realizing that we needed some active deacons who were in sympathy with, and in the work for the 75 Million Campaign, the following brethren were made deacons: E. H. Herring, J. B. Rateliff, H. H. Summers and M. Oscar Smith.

This church having called S. A. Williams five years ago indefinitely, the deacons set themselves to the further

task of working this church up to half time, locating our pastor on a field with the help of other churches, putting the Baptist Record in each home, moving our Sunday School up to an A-1 School, organizing and maintaining an A-1 B. Y. P. U., our W. M. U. reorganized in October this year, have contributed up to date, over forty dollars to benevolent objects, taken up the manual training course, hold their meetings in private homes which brings them closer to each other, thereby helps them to do better service for God.

Our Sunday School and B. Y. P. U. gave \$16.28 to the Chinese relief fund. The church raised the pastor's salary to \$300 a year one fourth time. We have paid on our 75 Million pledges up to date \$427.97. With aid of three other churches we have located our pastor in Brookhaven, convenient to all.

We have not completed either of our tasks, but have made an encouraging advance in them all.

We had L. B. Campbell with us in our meeting of days, who gave us much strength and comfort. We have recently had with us, W. W. Kyzar organizer in the 6th district for the 75 Million Campaign, who brought a message from God that lifted us up where we got a clear vision of the great harvest that is before us.

We are not at all boasting, neither are we discouraged, but ask God's people to pray for us, that we together with them, may do more for the Master.

S. R. and S.

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

A CENTURY OF SERVICE
In 1820 a good old-fashioned doctor in North Carolina prepared an ointment for skin eruptions. It met the needs of his patients and has likewise met the needs of millions of other doctor's patients. Gray's Ointment, the compound to be prepared, is now rounding its hundredth year of honest, good old-fashioned service and value. It is very effective for sores, boils, cuts, bruises, burns, stings, eczema and the many similar forms of skin eruption. It soothes the pain, cleanses the wound, kills the germs and brings healing. If your druggist can not supply you send his name to W. F. Gray & Co., 80 O'Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you.

For a Smooth Skin

Nothing is more softening, soothing and effective than TETTERINE. For years recommended as the skins very best friend. Puts an end to pimples, itching, antiseptic. Excellent for babies. 60c at all druggists or from Shuptrine Co., Savannah, Ga.

Sure Relief



BELL-ANS FOR INDIGESTION

SUNDAY SCHOOL Lesson Helps

THE WORLD'S GREATEST COMMENTARY ON THE INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSONS

THIS wonderful volume has been issued for forty-seven consecutive years—almost a half century—establishing a reputation surpassed only by the Bible itself!

Increased sales each year speak conclusively of the help inspiration and practical value which it gives to hundreds of thousands of Bible students. Each user finds its rich and fresh material presented in such a practical and helpful manner that he receives just the very assistance which he most desires. No pastor or Sunday School teacher can hope to do his best without the aid of

Peloubet's SELECT NOTES

Price: \$2.00 Net. \$2.10 Postpaid.

The Baptist Record Book Store

Jackson, Miss.

TEACHER TRAINING

MISSION STUDY

This is a good time of the year to organize Teacher Training and Mission Study Classes. We have all the books used in this work.

ALL SUNDAY SCHOOL NORMAL COURSE BOOKS

ALL W. M. U. MISSION STUDY BOOKS

ALL B. Y. P. U. STUDY COURSE BOOKS

Besides these books we have the Sunday School Lesson Helps for 1921; Tarbell's Teachers' Guide, and Peloubet's Select Notes, both now \$2 00, postpaid.

SPECIAL ATTENTION GIVEN TO MAIL ORDERS

BAPTIST BOOK STORE

Cor. Capitol and President

JACKSON,

Phone 2703

MISSISSIPPI.

East Miss. Dept.

FIFTH SUNDAY PROGRAM.

The fifth Sunday meeting of the Neshoba County Association will meet at Hope church, 8 miles west of Philadelphia, on Saturday and Sunday of the fifth Sunday in January 1921. The following program is the program of the meeting:

Saturday Meeting.

- A. M. 10:30—Devotional.—Ed. J. A. Gardener.
 11:30—Sermon, New Testament Church.—Eld. H. F. McLaurin.
 M. 12:00—Refreshments.
 P. M. 1:30—Meeting of Association Board.
 P. M. 2:30—Discussion of New Testament Church.
 I.—Its Idea and Organization.—Eld. F. M. Breland.
 II.—Its Ordinances and Worship. Eld. E. C. Hendrick.
 III.—Its Fellowship and Activities. Eld. J. L. Hughes.

Sunday Meeting.

- A. M. 10:00—Devotional.—Eld. W. W. Spears.
 10:30—Teaching Sunday School. Eld. J. L. Hughes.
 11:00—The Day's lesson Exemplified.—H. Y. Graham.
 11:30—Sunday School Address.—Sec'y J. E. Byrd.
 P. M. 12:15—Refreshments.

- 1:30—Sunday School Organization.—J. E. Jolly and W. Cole.
 2:00—How to run a Sunday School.—C. M. McCraw and R. L. Harn.
 2:30—General Discussion.—General Business.

It is desired that the members of the Executive Board from each church will be present especially on Saturday.

NOTES AND COMMENTS.

Rev. J. L. Hughes, who has been pastor at Philadelphia for three years, leaves for his new location at Bay Springs, next Sunday afternoon. There are many regrets at his going and that of his family, but he feels that the Lord calls.

Rev. Thos. J. Smith preached for the pastor at Mathiston, Sunday night. He preached an excellent sermon for a young man. I wish to say in this connection that the make-up man of the Record played a trick on Bro. Smith and the writer some weeks ago. A notice was given of the work of Bro. Smith and by some mishap it was placed over some other writing that made it sound a little ridiculous. Am sure it was an accident, but for the benefit of both of us I want to make this explanation.

A number of the Sunday School workers of Mathiston Baptist church have begun the Sunday School Nor-

mal course. This is a fine thing to do as leaders are our greatest need.

When Pastor Hughes came to Philadelphia three years ago there was much less than 100 in Sunday School and scarcely any of the teachers or officers had diplomas. Now, there is an average of more than 125 in Sunday School and some 20 hold diplomas and 10 or more hold blue seal diplomas. Bro. Hughes is a wonder in Sunday School building. The building, too, is one of the best workshops in the State.

According to present arrangements the writer will serve churches as follows this year: Oakland, Newton County, on the first Sunday; Mathiston, Webster County, on the second Sunday; Neshoba, in Neshoba County, on the third Sunday, and Beulah, in Newton County on the fourth Sunday. The work is a little scattered but it is a fine field of labor.

Mrs. Jessie Wells, Mrs. Annie Gilbert and Mrs. Connie Gilbert, of Oakland church, are taking the Normal course of Sunday School work. All three have their diplomas and are going after the seals. They are splendid S. S. teachers. Let more do likewise.

Let our Sunday Schools be arranging for a representation at the State Sunday School and B. Y. P. U. Convention at Laurel in the Spring. It will help.

Eld. John W. Jones has located in the Bethesda church community in the southeastern part of Neshoba County. He will serve that church and a number of other churches in the county.

A certain pastor of a certain Baptist church not far away received 25 cents for his year's wage last year. And that church wonders why it does not prosper and its members wonder why they are poor. The cause is easy—they rob God. None can expect God to bless them who care no more for God's word and their hired servants of the Lord than to insult them with an offer of 25 cents for a year's salary. Pshaw!

Linnwood in Neshoba county, Sulphur Springs, in Scott county and Hazel and Pleasant Hill in Newton County are being served as a group by Eld. F. M. Breland. The new arrangements began January 1, 1921.

Rev. E. J. Hill is now located at Holden, La. The low country there is against his health and he could be induced to come to Mississippi. Some church in need of a good pastor might confer with him.

R. L. BRELAND.

Cuticura Soap
Complexions
Are Healthy

Soap, Ointment, Talcum, etc., everywhere. For address: Cuticura Laboratories, Dept. V, Malden, Mass.